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SEVEN YEARS  
OF  
OLD TESTAMENT STUDY

*A critical bibliography of Old Testament Research  
from 1917 to 1924*

BY

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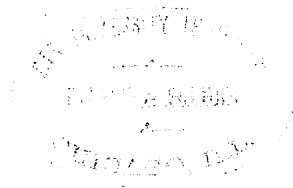
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# FOREWORD

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This bibliography of recent work on the Old Testament was first published in the Journal of the Society of Oriental Research. By request and in order to facilitate its use, it is now reissued separately.

It covers the year 1918 to 1924, except in the introductory chapter which does not include 1924.

The bibliography follows this order:

*General Introduction* (works on the whole Old Testament.  
History of Israel, Critical questions).

*Hebrew and Biblical Aramaic.*

*Pentateuch, Prophetical books, Hagiographa, Apocrypha  
Religion.*

The author is preparing a new bibliography which will begin with 1924 for the General Introduction and with 1925 for the other sections.

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# A CRITICAL BIBLIOGRAPHY OF OLD TESTAMENT STUDIES FOR THE YEARS 1918—1923

By JOHN A. MAYNARD, Bryn Mawr College<sup>1</sup>

This bibliography is a continuation of the *Old Testament Bibliography* written for the *Anglican Theological Review* by H. C. Ackerman, ATR I, 214—239; 314—332; II, 43—70). No bibliography of such a field can be complete even though one omits the homiletic or devotional material. Students may need therefore to supplement our list with the current bibliographies of the *Biblische Zeitschrift* and of *Biblica*. In a forthcoming number of the JSOR Dr. Mercer will publish the sequel to his *Old Testament Archeological Bibliography*. (For former articles of Mercer cf. JSOR 3, 19—34 and 6, 134—152.) We thought it useful to give references to important reviews of books listed, when we had a record of them, thus

<sup>1</sup> Abbreviations: AJSL, American Journal of Semitic Languages. AJTH, American Journal of Theology; Bil., Bilychnis; BR, Biblical Review; BS, Bibliotheca Sacra; BZ, Biblische Zeitschrift; BLE, Bulletin de Littérature Ecclésiastique; CQR, Church Quarterly Review; DLZ, Deutsche Literatur Zeitung; DR, Dublin Review; ER, Ecclesiastical Review; ERE, Hasting's Encyclopedia of Religion and Ethics; Exp., Expositor; ET, Expository Times; HTR, Harvard Theological Review; HJ, Hibbert Journal; Int., Interpreter; ITQ, Irish Theological Quarterly; JAOS, Journal of the American Oriental Society; JBL, Journal of Biblical Literature; JEA, Journal of Egyptian Archeology; JMEOS, Journal of the Manchester Egyptian and Oriental Society; JPOS, Journal of the Palestine Oriental Society; JQR, Jewish Quarterly Review; JR, Journal of Religion; JRAS, Journal of the Royal Asiatic Society; JTS, Journal of Theological Studies; LQR, London Quarterly Review; MQR, Methodist Quarterly Review; NKZ, Neue Kirchliche Zeitung; NTS, Nieuw Theologische Studien; NTT, Nieuw Theologische Tijdschrift; OC, Open Court; OLZ, Orientalistische Literatur Zeitung; PEF, Palestine Exploration Quarterly Statement; PTR, Princeton Theological Review; RB, Revue Biblique; RC, Revue critique; REJ, Revue des Etudes Juives; RHLR, Revue d'histoire et de littérature religieuses; RHPR, Revue d'histoire et de philosophie religieuses; RHR, Revue d'histoires des religions; RMC, Revue de monde catholique; RSO, Rivista degli Studi Orientali; RSPT, Revue des Sciences Philosophiques et Theologiques; Rech. SR, Recherches des Sciences Religieuses; Rev. SR, Revue des Sciences Religieuses; RT, Revue Tunisienne; RTP, Revue de Théologie et de Philosophie; St., Studies; TLB, Theologisches Literaturblatt; TLZ, Theologische Literatur Zeitung; TQS, Theologische Quartal Schrift; TT, Theologische Tijdschrift; ZA, Zeitschrift für Assyriologie; ZDMG, Zeitschrift für die Deutsche Morgenländ. Gesellschaft; ZS, Zeitschrift für Semitistik.

making up for the necessary meagerness of our critical notes. Students should also use in connection with this bibliographical study of the O. T. the sections on *Babel and Bible* in the Assyrian bibliographies which we publish yearly in JSOR. This article refers only to books and articles dealing with the O. T. generally. Other articles will follow.

### Introduction

1. Allgeier A. *Bibel und Schule. Eine Einleitung in das A. T. für Religionslehrer*. Freiburg, Herder, p. 134.
2. Arnold W. R. *Observations on the origins of Holy Scripture*. JBL 42, 1—21.
3. Batten L. W. *The Old Testament*. 1917, p. 304 (Mercer, ATR II, 81—82).
4. Bewer J. A. *The Literature of the O. T. in its Historical Development*. 1922, Columbia University Press, p. 466 (Mercer, ATR IV, 60—61; J. M. P. Smith, JR III, 211—212).
5. Braun 2. *Bibelführer*. Berlin, Trowitzsch, 1922, p. 388.
6. Castro F. *Introductio Generalis in S. Script*. Vallisoleti, Typogr. Cath. "Cursta", 1922, p. 523.
7. *The Companion Bible, being the Authorized Version of 1611 with the Structures and notes, critical, explanatory, and suggestive, and with 198 appendices*. p. 2150.
8. Genung J. F. *A guide book to the Biblical Literature*. 1919, Boston, Ginn, p. 701.
9. Hodges G. *How to know the Bible*. 1918, Indianapolis, Bobbs-Merrill, p. 360.
10. Hoepfl H. *Introductionis in sacros utriusque Testamenti libros Compendium*. Vol. II: *Introductio specialis in libros V. T.* Rome, 1922, p. 320 (Bibl. 2, 485—486).
11. Hudal A. *Einleitung in die heiligen Bücher des A. T.* 1920, p. 203 (Vaccari, Bibl. 2, 484—485; Dennefeld, RSR 3, 404).
12. Jefferies T. A. *The growth of the O. T.* 1921, p. 146.
13. Lewis F. G. *How the Bible grew. The story as told by the book and its keepers*. 1922, University of Chicago Press.
- 13a. Mac Fadyen J. E. *Introduction to the O. T.* London, Hodder, 1918, p. 356.
14. Mader J. *Allgemeine Einleitung in das A. und N. T.* 1919, p. 168, 3rd edition.

15. Margolis M. L. *The Hebrew Scriptures in the Making*. Philadelphia, Jewish Publ. Soc., 1922, p. 131 (Bloch, JSOR 8, 41—42).
16. Meinhold J. *Einführung in das A. T., Geschichte, Literatur und Religion Israels*. Gießen, Topelmann, 1919, p. 324 (Baumgärtel, TLB 41, 274—276; Gunkel, TLZ 45, 76—77; Thomsen, OLZ 24, 165—166).
17. Moulton R. G. *The Bible at a single view*. New York, Macmillan, 1918, p. 137.
18. Neumark D. *The philosophy of the Bible*. Cincinnati, Ark Publishing Co., 1918, p. 368 (Mercer, JSOR 3, 47—48).
19. Niebergall F. *Praktische Auslegung des A. T.* (3rd vol.) Goettingen, Vandenhoeck, 1922, p. 356 (Koenig, TLB 43, 217—219).
20. Peake A. S. *A commentary on the Bible*. London, Jack; New York, Nelson, 1919, p. 1037.
21. Allis O. T. *The conflict over the O. T.* PTR 21, 79—115.
22. Pope H. *The Catholic Student's "Aids" to the Bible*. Vol. I (Vaccari, Bibl. 3, 245—246) 2nd edition.
23. Redlich E. B. *An Introduction to the O. T. Study for Teachers and Students*. 1920, p. 280 (Mercer, ATR 3, 345—346; Waterhouse, JThS 22, 189—190).
24. Roos J. *Bibelkunde für Lehrer- und Lehrerinnenseminarien und höhere Lehranstalten. Mit ausgewählten Lesestücken aus dem A. T. von E. Kalt*. 1919, p. 150.
25. Sampey J. R. *Syllabus of O. T. Study*. 1922, p. 335, fourth edition.
26. Smith C. A. *Keynote studies in keynote books of the Bible*. 1919.
27. Thomsen P. *Das A. T., seine Entstehung und seine Geschichte*. Leipzig, Teubner, 1918, p. 126 (Loehr, OLZ 23, 24).
- 27 a. L. K. Wild. *A literary guide to the Bible*. New York, Doran, 1922, p. 183.

ARNOLD examines Margolis' point of view. He says that neither the Pentateuch nor the prophetic collection are a canon but an edition. None of the books they contained ever existed in just that form apart from the rest. BATTEN—good textbook. BEWER classifies in historical sequence the various sections of the Bible, gives copious translations of his own and notes. *The Companion Bible* is, according to ET 34, 254, a monument of wasted ingenuity.

GENUNG and HODGES—good and clear popular introductions. HOEPFL conforms to the Biblical Commission without variations. JEFFRIES writes for young people. LEWIS is modern and clear. MARGOLIS exhibits a healthy scholarly skepticism towards modern criticism although he is not a traditionalist. He writes for the young educated Jews. In MEINHOLD we find nothing original, it is the critical school assuming the attitude of the Macedonian phalanx. MOULTON does not care to be scholarly in appearance but he knows how to present the Bible in a dramatic way. The O. T. is the first act, Wisdom Literature appears in the interlude, N. T. is the second act, Revelation the Epilogue. NEUMARK is unacademic, thoughtful, not always safe. NIEBERGALL who edits the historical books in this volume belongs to the phalanx of Wellhausen's army. PEAKE, helped by the best scholars in England, has given us a standard work. ALLIS does not like it. REDLICH is practical and modern. SAMPEY is traditional, but not fiercely. THOMSEN writes a good popular introduction. L. K. WILD studies the literary types of the Old and New Testaments. Cohu's book (No. 67) belongs also to this section.

### Translations with Notes

28. Bertholet cf. Kautzsch.
29. Crampon. *La Sainte Bible*. 1923.
30. Dimmler E. *Das A. T., übersetzt, eingeleitet und erklärt*. 1922;  
*Die fünf Bücher Mosis*. 2 vol., p. 403 and 377; *Josue, Richter, Ruth*. p. 194; *Die vier Bücher der Könige*. 2 vol.,  
p. 250 and 244; *Paralipomena, Esdras, Nehemias*. p. 314;  
*Tobias, Judith, Esther, Macch*. p. 360.
31. Gressmann H. *Die Schriften des A. T. Die Anfänge Israels*.  
1922, p. 302, 2nd edition, revised. (From Exod. to Judges  
and Ruth.)
32. Gressmann H. *Die älteste Geschichtsschreibung und Prophetie  
Israels, übersetzt, erklärt und mit Einleitungen versehen*.  
Goettingen, Vandenhoeck, 1921, p. 442 (Caspari, TLB 43,  
67—68; Mercer, JSOR 6, 155). 2nd edition.
33. Kautzsch E. *Die heilige Schrift des A. T.* I and II, 4th edition  
by Bertholet. Tübingen, Mohr, 1922—1923.
34. Lods A. ed. *La Sainte Bible (Bible du Centenaire)*.
35. Schloegl N. *Die heiligen Schriften des Alten Bundes*. 1920  
(Podechard, RSR 3, 373—375).

CRAMPON's work revised, an excellent Roman Catholic translation with notes, GRESSMANN and KAUTZSCH revised but fundamental character remains. LODS and his collaborators continue their work which is of a similar scope. SCHLOEGL probably thinks he is a traditionalist but others know better.

### Shorter Bibles

36. Batho D. and Hyde N. L. *A school edition of the O. T.* Vol. I, London, SPCK, 1922, p. 180 (Kohn, JQR, 389—391).
- 36a. Kent C. G. *The shorter Bible, the O. T.* New York, Scribner, 1921, pp. 653 (Ackermann, ATR 5, 154—155; Fox, PTR 20, 118 ff.).
37. Reid D. *An abridged O. T. for popular use.* ET 30, 200—203.
- 37a. Ricciotti. *Antologia letteraria dalla Bibbia.* 1922, pp. 370 (Vaccari Bibl. 4, 122—123).
38. Rogers R. W. *A book of O. T. Lessons for Public Worship in Churches.* 2 vol., New York, Abingdon Press, 1921, p. 216 and 215.

BATHO uses the R. V. with introduction and notes based on good scholarship. The first volume covers from Gen. to 2 Sam. 1. KENT and a well chosen group of collaborators give new translations of selected passages. An excellent work. REID tabulates what should be omitted. ROGERS prepared a very good lectionary. The second volume has introductions and notes.

### Bible Dictionaries

39. Boehl F. M. Th. *Het Oude Testament.* 1919, p. 340 (Wiener Bib. Sac. 77, 111—113).
40. Potts. *Dictionary of Bible Proper Names.* 1922, p. 279 (Allis, PTR 21, 139—142).

BOEHL is reliable, moderately critical, well informed. POTTS knows little and is not aware of it.

### History of Israel

41. Baikie J. *The story of the Bible.* New York, Macmillan, 1923, p. 488.
42. Bailey A. E. and Kent C. F. *History of the Hebrew Commonwealth,* New York, Scribner, 1920, p. 420 (Mercer, ATR 3, 154—156).

43. Barenton H. de. *La chronologie biblique et les chronologies anciennes*. RMC 202, 104—117.
44. Bertholet A. *Kulturgeschichte Israels*. Goettingen, Vandenhoeck, 1920, p. 300 (Loehr, OLZ 24, 26—27; Nowack, TLZ 45, 147—148; Smith, JR 1, 96—97).
45. Brown C. R. *The story books of the early Hebrews*. Boston, Pilgrim Press, 1919, p. 352 (Mercer, ATR III, 66).
46. Cook S. A. *Chronology of the O. T. in Cambridge Ancient History*. Vol. I, p. 156—166.
47. Erbt W. *Das Judentum*. 1921, p. 172 (Staerk, OLZ 25, 160—161).
48. Foakes-Jackson F. J. *The Biblical history of the Hebrews to the Christian era*. Cambridge, Heffer 1921, p. 564, fourth edition.
49. Fowler H. T. *Great Leaders of Hebrew History from Manasseh to John the Baptist*. 1920, p. 291.
50. Grant E. *The Orient in Bible Times*. Philadelphia, Lippincott, 1920, p. 336 (Mercer, JSOR 4, 95).
51. Hunting H. B. *Hebrew Life and Times*. New York, Abingdon Press, 1921, p. 188.
52. Jean C. F. *Le milieu biblique avant Jésus Christ*. Vol. I, *Histoire et civilisation*. Paris, Geuthner, 1922, p. 360.
53. Jirku A. *Altorientalischer Kommentar zum A. T.* Leipzig, Deichert, 1923, p. 268 (Zimmern, ZA 35, 73—75).
54. Kittel R. *Geschichte des Volkes Israel*. 2 vol., Gotha, Perthes, 1921—1922, p. 728 and 586 (Nowack, TLZ 48, 5—6; Riessler, TQS, 1922, 81; Thomsen, OLZ 20, 369 ff., 22, p. 78—81).
55. Knott L. A. *Student's History of the Hebrews*. p. 413 (Allis, PTR 24, 654—657).
56. Korrodi-Wyler K. *Das Zeitmaß der Bibel. Untersuchungen über den rhythmischen Ablauf biblischer Zeitangaben in der Menschheitsgeschichte*. 1921, p. 84.
57. Meffert F. *Israel und der alte Orient*. 1921, p. 282 (Haenel, TLB 42, 293—294) 3rd edition.
58. Matthews I. G. *O. T. Life and Literature*. New York, Macmillan, 1923, p. 342 (Mercer, ATR 6, 165).
59. Mercer S. A. B. *Life and growth of Israel*. Milwaukee, Morehouse, 1921, p. 186 (Ackerman, ATR 4, 346—348; Cook, JThS 23, 322; Maynard, JSOR 6, 36—38).

60. Nairne A. *Everyman's story of the O. T.* London, Mowbray, p. 332.
61. Phelps W. L. *Human nature in the Bible.* New York, Scribner, 1922, p. 333 (Mercer, JSOR 7, 91—92).
62. Sanders F. K. *O. T. History.* New York, Scribner, 1922, p. 163 (Mercer, ATR 4, 338—339).
63. Vandervorst J. *Israel et l'ancien Orient.* Bruxelles, Dewit, 1915, p. 440 (Fernandez, Bibl. I, 97—102).
64. Whitman E. W. *From desert to Temple.* Boston, Beacon Press, 1923, p. 284.

BAIKIE retells the Bible stories in excellent style; he is conservative but well informed. BAILEY has given us one of the best books of this kind. DE BARENTON (as he calls himself) is fantastic. BERTHOLET is thorough but ignores the extra biblical material, even the Assuan papyri. BROWN is forceful and inspiring. COOK gives the latest results. ERBT is wild. FOAKES-JACKSON keeps close to his text and does not force his own interpretation upon the reader. FOWLER writes for college classes so as to arouse and hold interest. GRANT gives vividly the historical and cultural background. HUNTING is a modern scholar and writes for week day Bible school. JEAN presents an admirable survey of Bible history from palaeontological ages to the beginning of our era; he knows the sources and writes clearly. JIRKU presents the cuneiform material recently discovered, supplementing Zimmern's revision of Schrader's KAT. The fourth edition of KITTEL's fundamental work goes from prehistory to the exile. MEFFERT has an apologetic tone. MATTHEWS describes well the civilization and history of Israel and growth of the Hebrew Canon. MERCER and NAIRNE write excellently, both are modern. PHELPS is unconventional. SANDERS gives good outlines. Mrs. WHITMAN writes a teacher's handbook. She is quite modern and an adept at dramatization. Not always accurate enough.

#### The Modern Point of View. Constructive Presentation

65. Box G. H. *The permanent value of the O. T. in the Light of criticism.* Exp., 1919, 18, 1—23.
66. Burney C. F. *The Gospel in the O. T.* Edinb., Clark, 1921.
67. Cohu J. R. *The Bible and Modern Thought.* New York, Dutton, 1920, p. 353 (Mercer, ATR 4, 57 and 174—175; J. M. P. Smith, JR 1, 324—325).

68. Fullerton K. *Prophecy and Authority, a study of the history of the doctrine and the interpretation of Scripture*. New York, Macmillan, 1919, p. 235 (Paton, AJTh 24, 456—458).
69. Gauthier L. *L'A. T. et les circonstances actuelles*. RTP 6, 81 ff.
70. Guillebaud H. E. *Some moral difficulties in the Bible*. London, Scott, 1919, p. 64.
71. Jordan W. G. *Ancient Hebrew Stories and their modern Interpretation*. London, Hodder & Son, 1922, p. 344.
72. Hauff W. von. *Die Entstehung des A. T.* Bielefeld, Velhagen, 1921, p. 121 (Koenig, TLB 43, 179—181).
73. Kittel R. *Die alttestamentalische Wissenschaft in ihren wichtigsten Ergebnissen*. 1921, p. 306.
74. Kittel R. *Die Zukunft der alttestamentalischen Wissenschaft*. ZAW 39, 84—99.
75. Lods A. *L'école de Strasbourg et son influence sur l'étude des sciences religieuses en France au 19<sup>e</sup> siècle*. RHR 81, 1920, 105—134.
76. MacFadyen J. E. *The interest of the Bible*. London, Hodder and Son, 1922, p. 317 (Harris, HJ 21, 610—21).
77. MacFadyen J. E. *The use of the O. T. in the Light of Modern Knowledge*. London, Clarke, p. 256.
78. Malden R. H. *The O. T., its meaning and value for the church of to-day*. London, Macmillan, 1919, p. 259 (Barnes, JTS 21, 82—83).
79. Marti K. *Zum hundertsten Heft der Z. f. d. A. W.* ZAW 39, 100—107.
80. Martin H. *The meaning of the O. T. according to Modern Scholarship*. London, Student christ. movement, 1922, p. 170.
81. Mercer S. A. B. *The O. T. and Religious Life*. ATR 2, 118—121.
82. Morgan J. V. *The Bible in the Light of Modern Thought*. London, Allenson, 1922, p. 288.
83. Pommier J. *Notes inédites d'Ernest Renan sur les commentaires des livres sacrés*. RHR 84, 1921, 209—229.
84. Rice J. A. *The O. T. in the Life of to-day*. New York, Macmillan, 1920, p. 320 (Mercer, ATR 4, 174).
85. Sampey J. R. *The heart of the O. T.* 1922, p. 227.
86. Schwartz E. *Rede auf Wellhausen*. Berlin, Weidmann.
87. Smith H. P. *Essays in Biblical Interpretation*. 1921, p. 206.



88. Smith J. M. P. *The value of the O. T. in the theological curriculum*. Bibl. World, 53, 372—382.
89. Steel S. A. *The modern theory of the Bible*. London, Revell, 1922.
90. Volz P. *Die Bedeutung des A. T. für den christlichen Glauben*. NKZ 32, 337—350.

Box shows value of O. T. in university curriculum for culture and the formation of an educated democracy. BURNEY—excellent sermons based on true scholarship. COHU—noble and honest book of a convert to the modern view; it is really an introduction to the O. T. FULLERTON tells of the use of O. T. in the Christian Church and shows how modern scholars preserve its abiding significance. GAUTHIER shows in O. T. a double current of ideas, from God and Godward. HAUFF is popular. KITTEL's volume is a fourth edition. His article studies the present outlook for O. T. science. LODS tells us of the Strasburg school, of Reuss and other pioneers. MCFADYEN's first volume is a collection of non technical articles reprinted. The second is a homiletic study of 55 passages interpreted from the modern point of view, and is also reprinted from periodicals. MADDEN is homiletic. MARTI is retrospective. MARTIN is excellent and inspiring. His book has a mission. MERCER shows the application of O. T. to human problems. POMMIER gives us some of the unpublished notes of Renan. RICE is stimulating. SAMPEY is moderate and defends the supernatural from a modern point of view. SCHWARTZ tells us some good things about Wellhausen. H. P. SMITH writes a sequence of essays on the various ways in which the O. T. has been interpreted from the days of the Hebrew writers themselves to the modern critical movement. J. M. P. SMITH defends the teaching of O. T. STEEL and VOLZ are constructive.

### Methods of Criticism

91. Bennett W. H. *On the Impossibility of Translating the O. T.* Exp. 1918, 1, 339—350.
92. Harari H. *Littérature et tradition. I. Problèmes généraux, Créations populaire, Création littéraire II. La tradition littéraire hébraïque, Hébraïsme, Aggadah, Création d'Art*. Geneva, Georg, 1919, p. 432 (Bibl. 15, 147—148; REJ 71, 207—212).

93. Fitchett W. H. *Where the higher criticism fails*. London, Sharp, 1922, p. 191.
94. Kegel M. *Los von Wellhausen*. 1923, p. 70.
95. Kittel R. *Die Zukunft der alttestamentalischen Wissenschaft*. ZAW, 1921, 84—99 (Calès, Rech., SR, 1923, 178—180).
96. Koenig E. *Der gegenwärtige Zustand der Biblischen Theologie des A. T. und die Wege zu seiner Verbesserung*. Museon 35, 187—192.
97. — *Der jetzige Zustand der A. T.-Theologie und die Mittel zu seiner Verbesserung*. Bibl. 3, 74—79.
98. — *The present ills of O. T. Theology and their remedy*. BS, 1923, 465—470.
99. Minocchi S. *Un disinganno della scienza biblica? I papiri aramaici di Elefantina*. Bil. 15, 8—16.
100. Peters J. P. *Some uses of Numbers*. JBL 38, 15—23.
101. Smith H. P. *Moses and Mohammed*. AJTh 23, 519—524
102. Weir T. H. *German critics and the Hebrew Bible*. BS, 1918, 70—79.
103. Welch A. C. *On the present position of O. T. criticism*. Exp., 1923, 344—370.
104. Wilson R. D. מנה "to appoint" in the O. T. PTR 16, 1918, 645—654.
105. — *Scientific Biblical criticism*. PTR 17, 190—240 and 401—456.
106. — *The names of God in the O. T.* PTR 18, 460—492.
107. — *The use of "God" and "Lord" in the Koran*. PTR 17, 644—650.
108. — *Use of the words for God in the Apocryphal and pseudepigraphical Literature of the Jews*. PTR 18, 103—122.
109. — *The names for God in the O. T.* PTR 19, 392—433.

BENNETT shows that no translation is *the* translation. HARARI surveys the popular tradition in Israel. FITCHETT is antiquated. KEGEL is apparently unaware that Wellhausen's theory developed since the Prolegomena. He finds weapons against a ghost in Weiner, Dahse, &c. KITTEL shows the new tendency opposed to Wellhausen's historico-critical school. KOENIG *versus* evolutionism in O. T. MINOCCHI shows how the papyri correct some assumptions of critics. He opposes Belleli's criticism of the papyri. PETERS shows the im-

portance of considering the schematic arrangement of numbers 5, 7 &c., in Biblical documents. WELCH says that the reliability of the Mas. Text in the use of divine names needs to be investigated anew both in the Pentateuch and the rest of the O. T. Deuteronomy has a history before its promulgation. Much of P is pre-exilic. WEIR found the critics wanting. WILSON undertakes laborious statistics to disprove the critical theory on the use of names. He insists upon their different meaning. The whole attempt is based on logical fallacies. Every article ends with the usual peal of oratorical thunder. SMITH attacks Wilson's article on the Koranic use of Rab and Allah and its implications.

### The Delitzsch Question

110. Bergdolt J. *Zum gegenwärtigen Kampf um das A. T.* NKZ 34, 131—164.
111. Delitzsch F. *Babel und Bibel.* Leipzig, Hinrichs, 1921, p. 80.
112. — *Die große Täuschung.* 1st part, 1921, p. 149; 2nd part, 1921, p. 123, Stuttgart, Deutsche Verlags-Anstalt (Kittel, TLB 41, 257—260 and 43, 200—202; Meinhold, TLZ 45, 169—172; Synave, RSPT 10, 107—110 and 11, 122—124).
113. Koenig E. *Moderne Vergewaltigung des A. T., beleuchtet.* Bonn, 1921, p. 39.
114. — *Die moderne Babilonisierung der Bibel in ihrer neuesten Erscheinungsform.* Stuttgart, Belser, 1922, p. 44 (Nowak, TLZ 48, 30—31; Synave, RSPT, 12, 81—82).
115. — *Wie weit hat Delitzsch Recht.* Berlin, 1921, p. 39 (Synave RSPT 11, 124—125).
116. Meffert F. *Israel und der Alte Orient.* 2nd edition, 1921 (Synave, RSPT, 125—126).
118. Sellin E. *Das A. T. und die evangelische Kirche der Gegenwart.* 1921, p. 103.
119. Theis J. *Friedrich Delitzsch und seine „Große Täuschung“ oder Jaho und Yahwe.* Trier, 1921, p. 102 (Streck, TBL 43, 233—234).

DELITZSCH reprinted his *Babel und Bibel* without change, a rather characteristic thing. He issued a double pamphlet on *The Great Mystification*, which has been brewing in his mind since the days of his youth, claiming that the O. T. is now meaningless, that

Israel never really had a vital mission to the world, and that the Jews are a real danger. Delitzsch stirred a hornet's nest in Germany. BERGDOLT, KOENIG, MEFFERT, SELLIN and THEIS writing against him.

### Text of the O. T.

120. Delitzsch F. *Die Lese- und Schreibfehler im A. T.* Berlin, Vereinig. Wiss. Verl., 1920, p. 177 (Caspari, TBL 42, 21—22; Riessler, TQS, 1920, 386).
121. Perles F. *Analekten zur Textkritik des A. T.* Neue Folge, 1922 (Dhorme, RB 32, 471—472; Loehr, OLZ 26, 278).
122. Slotki T. W. *Breaks in the midst of verses.* JThS 22, 263—265.
123. Smith H. P. *Biblical Manuscripts in America.* JBL 42, 239—343.

DELITZSCH collected important material for textual investigation. PERLES continues his original emendations. SLOTKI claims that the *pisqo be'msa' posuq* has three functions but usually shows that words are missing. SMITH catalogues Biblical manuscripts in America, including versions.

### The Versions

We note here only books and articles bearing on the O. T. as a whole. No attempt has been made to collect material bearing on the Vulgate. This part of the work is excellently done in *Biblica*.

124. d'Alès A. *Vetus Romana.* Bibl. 4, 56—90.
125. Bloch J. *The influence of the Greek Bible on the Peshitta.* AJSL 36, 161—166.
126. — *The printed texts of the Peshitta O. T.* AJSL 37, 136—144.
127. — *The authorship of the Peshitta.* AJSL 35, 215—222.
128. Lake K. *The Sinaitic and Vatican Manuscripts and the copies sent by Eusebius to Constantine.* HTR 11, 32 ff.
129. Mangelot E. *La polyglotte d'Alcala.* Revue de Clergé franç., 1620, 180—194.
130. Outley R. R. *A handbook to the Septuagint.* London, Methuen, 1920, p. 301 (Ackerman, ATR 4, 82—83; Mercer, ATR 4, 58; Brooke, JTS 22, 74—76).

131. Rahlfs A. *Über einige alttestamentalische Handschriften des Abessinierklosters S. Stephano zu Rom*. Berlin, Weidmann, 1918, p. 46.
132. Thackeray H. St. John. *The Septuagint and Jewish Worship*. London, Milford, 1922, p. 143 (Hallock, ATR 5, 339—340; Nairne, JTS 24, 88—91; Smith, JR 2, 653).
133. Vaccari A. *Un codice carsciunico della Casanatense e la Bibbia araba del 1671*. Bibl. 4, 96—107.
134. Vaschalde A. *Ce qui a été publié des versions coptes de la Bible*. RB 28, 220—243; 29, 241—258; 30, 237—246; 31, 81—88 and 234—238.
135. Zahn Th. v. *Herkunft und Lehrrichtung des Bibeliübersetzers Symmachus*. NKZ 34, 197—209.

D'ALÈS calls attention to the value of neglected Old Latin versions, untouched by Marcionic influences. In his first article, BLOCH shows complexity of problem, in the second, the need of a critical text, in the third that the version was made by Aramaic speaking Jews. LAKE says that both the Sinaitic and B are early rather than late in the fourth century. MANGENOT tells of the origin, preparation and content of this Polyglot. OTTLEY less technical than Swete adds much material not found in the latter. ROHLFS studies Ethiopic versions. THACKERAY shows where we can distinguish various hands in the Greek version; it began with translation of festal lessons and was closely correlated with the beginning of Jewish worship; later it was influenced by its rubrics. VACCARI studies a carshuni Ms. VASCHALDE collects the Coptic versions. ZAHN studies Symmachus.

### Hebrew Poetry

136. Benkner G. *Parallelismus membrorum Robert Lowth und Cicero*. ZAW 39, 108—109.
137. Gordon R. A. *Ley and the Metricists*. ET 29, 541—547.
138. Isaacs E. *The metrical basis of Hebrew Poetry*. AJSL 35, 20—54.
139. — *The origin and nature of parallelism*. AJSL 35, 113—127.
140. Jahnow H. *Das Hebräische Leichenlied im Rahmen der Völkergedichtung*. Beitr. z. ZAW 36, p. 280.
141. Koenig E. *Poesie und Prosa in der althebräischen Literatur abgegrenzt*. ZAW 37, 145—187; 245—150; 38, 23—53.

142. Lods A. *L'état actuel des recherches sur la métrique hébraïque*.  
RHR 82, 122—132.

BENKNER shows where Lowth plagiarized a passage of the „Orator.” GORDON surveys the systems offered. In his first article, ISAACS compares with Sanscrit metre and applies the system of *morae*. In the second he shows that parallelism has a biological basis, the verse being a breathing unit. JAHNOW studies the dirge. KOENIG shows that there was no epic because of the absence of mythology among the Hebrews; poetry is lyrical or epico-didactic in places. LODS shows the value of a prudent use of metrics for textual criticism.

(To be continued.)

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## HEBREW STUDIES SINCE 1918 (INCLUDING BIBLICAL ARAMAIC)

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ADDITIONAL material on the Hebrew language will be found in the books and articles listed in our other critical bibliographies of O. T. science. This article will be limited to purely philological data. It continues Ackerman's article ATR I, 228—231.

### GENERAL (INCLUDING COMPARATIVE PHILOLOGY)

143. W. F. Albright. *The principles of Egyptian phonological development*. RT 40, 64—70.
144. E. Ben Yehudah. *The Edomite language*. JPOS I, 113—115.
145. M. A. Canney. *The study of Hebrew*. Int. 15, 324—327.
146. J. B. Chabot. *Choix d'inscriptions de Palmyre traduites et commentées*. Paris, 1922.
147. A. Cuny. *Études prégrammaticales sur le domaine des langues indo-européennes et chamito-sémitiques*. Paris, 1924, p. 515.
148. M. Féghali et A. Cuny. *Du genre grammatical en sémitique*. Paris, Geuthner, 1924, p. 101.
149. J. C. James. *The language of Palestine and adjacent regions*. Rev. (Anonym), CQR 96, 362—363; S. A. Cook, JThS 23, 324—325; Pirazzini, BR 6, 620—626.
150. M. Lambert. *Laphilologie hébraïque, l'exégèse biblique, l'archéologie palestinienne et l'épigraphie sémitique*. Livre du Centenaire de la Société Asiatique, 1922, p. 105—120.
151. De Lacy O'Leary. *Comparative Grammar of the Semitic Languages*. 1923.
152. R. Ružička. *Ein Fall des kausativen s-Präfixes im Arabischen*. OLZ 26, 5—7.
153. W. R. Worrell. *Noun classes and polarity in Hamitic and their bearing upon the origin of the Semites*. JPOS I, 15—21.

The field of comparative philology is so exceedingly vast that it should be clearly understood that this section does not pretend

to cover it. ALBRIGHT contributes a most important article which is however largely outside of the Hebrew field proper. BEN YEHUDAH says that the section Prov. 30, 1—31, 9 is in Edomite. CANNEY, a plea for Hebrew. CHABOT reëdits beautifully a number of texts. CUNY studies forms underlying these two groups. JAMES, a survey of the general field. Generally accurate. LAMBERT outlines the contribution of French scholars to the field. DE LACY O'LEARY gives us an excellent Grammar, now the best one in English. RUŽIČKA calls attention to a shaphel form in Arabic. WORRELL shows that the law of polarity of Hamitic languages works also in Arabic. SELIGMAN's article (cf. No. 251, p. 53—55) has also a study of the law of polarity. Much philological material in the section on lexicography bears also on comparative philology.

## GRAMMAR

### a) Textbooks

155. H. Bauer u. P. Leander. *Historische Grammatik der hebräischen Sprache des A. T.* 1918/19, p. 527. Rev. Baumgartner, DLZ 1922, 400—404; Jirku, OLZ 23, 22—24; Strack, TLB 41, 354—356. Cf. Rudolph, ZAW 40, 148—151.
156. G. Bergsträsser. *Hebräische Grammatik* (Gesenius 29th ed.). Rev. Baumgartner, DLZ 1922, 1047—1049; Caspari, TLB 40, 100—101; Joüon, Bibl. 1, 111—117; Löhr, OLZ 22, 223—224. Cf. Rudolph, ZAW 40, 147—148.
157. — *Hebräische Lesestücke aus dem A. T.* 1920, 1. Heft (Sage u. Geschichte), p. 51. Rev. Löhr, OLZ 24, 167.
158. H. A. Coffey. *Accidence of Hebrew Grammar*. St. Louis, 1918, p. 119. Rev. Mercer, JSOR 3, 49.
159. Blas Gofñi y Juan Labayen. *Grammática hebrea teorico-practica con un breve apendice di Arameo biblico*. Pamplona, 1919, p. 312.
160. P. Joüon. *Grammaire de l'hébreu biblique*. Rome, 1923, p. 553 and 79 (supplement, *Paradigmes et Index*).
161. W. Lotz. *Hebräische Sprachlehre*. 1920. Rev. Löhr, OLZ 24, 166.
162. E. S. Price. *The elements of Hebrew*. 1922, p. 122.
163. M. Rudolph. *Literatur zur Geschichte der hebräischen Grammatik*. ZAW 40, 143—153.
164. V. Schoenfeld. *Hebrew reader for beginners*. Vol. I, 1920.



165. J. M. P. Smith. *W. R. Harper's Introductory Hebrew Method and Manual*. Chicago, 1921.
166. H. L. Strack. *Grammatik des Biblisch-Aramäischen*. 6th ed. 1921. Rev. Bergsträsser, OLZ 26, 279; Laible, TLB 43, 90.
167. Zapplethal. *Grammatica linguae hebraicae*. 3rd ed. 1921, p. 168. Rev. Neyrand, Bibl. 3, 457—460.

BAUER and LEANDER are giving a monumental work, which is perhaps marred by a good deal of theorizing on a supposed Ur-Semitisch. BERGSTRÄSSER reëdits Gesenius so as to make it an entirely new work, more critical, but less pedagogical. COFFEY, GOÑI, LOTZ, PRICE, SCHOENFELD write books for beginners. JOÜON gives us a larger grammar, critical, but without wild theories; a work of exceptional value. RUDOLPH writes a historical review of various books with special emphasis on Bergsträsser, Bauer and Kahle. SMITH rewrites Harper's famous method. STRACK's famous handbook. As appendix to his elementary grammar, ZAPPLETAL writes on metrics, perhaps too freely.

#### b) Grammatical Monographs

168. K. Albrecht. *Die sogenannten Sonderbarkeiten des masoretischen Textes*. ZAW 39, 160—169.
169. W. F. Albright. *The Hebrew nippa'el in the light of comparative philology*. JQR 13, 503—505.
170. R. A. Beardslee. *The problem of Hebrew poetry*. BR 4, 124—148.
171. G. Bergsträsser. *Ist das Hebräische eine Mischsprache? Die Vorgeschichte des hebräischen Tempus-Systems*. OLZ 26, 253—260.
172. — *Mitteilungen zur hebräischen Grammatik*. OLZ 261, 477—481.
173. C. F. Burney. *A fresh examination of the current theory of Hebrew tenses*. JThS 20, 200—214.
174. H. Distenfeld. *Was there a form Nippa'el in early Hebrew?* JQR 13, 337—342.
175. I. Eitan. *La répétition de la racine en Hébreu*. JPOS 1, 171—186. Rev. Lambert, REJ 73, 221—222.
176. — *Contribution à l'étude du verbe Hébreu*. JPOS 1, 42—47.

177. I. Eitan. *Light on the history of the Hebrew verb*. JQR 12, 25—32.
178. G. Furlani. *La nota accusativa eth in Hebraico*. RSO, 8, 213—231.
179. C. Gaenssle. *The Hebrew particle אַתָּא*. 1915. Rev. Bergsträsser, OLZ 22, 120—123.
180. I. Guidi. *Particelle interrogative e negative nelle lingue semitiche*. Vol. of Or. st. p. t. E. G. Browne, p. 175—178.
181. H. Hirschfeld. *The dot in Semitic paleography*. JQR 10, 159—183.
182. E. Hommel. *Untersuchungen zur hebräischen Lautlehre*. I. Teil. *Der Akzent des Hebräischen nach den Zeugnissen der Dialekte und der alten Grammatiker*. 1917. Rev. Perles, OLZ 22, 221—223.
183. J. C. James. *One-tense Semitic*. ET 29, 376—377.
184. A. Jirku. *Zum Briefstil im A. T.* ZAW 39, 146—147.
185. P. Joüon. *L'emploi du participe et du parfait dans l'Ecclésiaste*. Bibl. 2, 225—226.
186. — *Études de morphologie hébraïque*. Bibl. 1, 353—371.
187. — *Exemples de Waw omis dans le texte masorétique*. Bibl. 3, 206—209.
188. — *Notes de syntaxe hébraïque*. Bibl. 2, 223—229.
189. — *Une série de Beth essentialis méconnus*. Bibl. 4, 318—320.
190. — *Locutions hébraïques*. Bibl. 3, 56—74.
191. P. Kahle. *Die überlieferte Aussprache des Hebräischen und die Punktation der Masoreten*. ZAW 39, 230—239.
192. F. T. Kelly. *Some notes on the shewa*. JSOR 4, 82—86.
193. — *Stray notes on the A class segholates*. JSOR 5, 96—99.
194. — *The imperfect with simple waw in Hebrew*. JSOR 39, 1—23.
195. W. Kletzel. *Ani im Munde von Frauen*. OLZ 1918, 1—5.
196. L. Köhler. *Hebräische Gesprächsformen*. ZAW 40, 36—46.
197. — *Die Offenbarungsformel „Fürchte dich nicht“ im A. T.* Schweiz. Theol. Ztg. 36, 33.
198. M. Lambert. *Le sémantisme des voyelles en sémitique*. JA 13, 1919, 360—364.

199. J. A. Montgomery. *Adverbial kulla in Biblical Aramaic and Hebrew*. JAOS 43, 391—395.
200. — *The nominal prefix n in some Hebrew names*. JAOS 43, 50—51.
201. H. S. Nyberg. *Wortbildung mit Präfixen in den semitischen Sprachen*. MO 14, 1920, 177—289.
202. M. Seidel. *Â, an old plural ending of the Hebrew feminine noun*. AJS 37.
203. A. Vaccari. *Un preteso uso della particella waw*. Bibl. 2, 74—77.
204. A. Ungnad. *Zu den Verben נָנָא*. OLZ 22, 110—111.

ALBRECHT explains the suspended nun. ALBRIGHT examines Eitan's view (cf. 176), compares with cognate languages, and prefers the theory of reduplication of stem of the *n* type. BEARDSLEE explains his idea of metrical translations and gives excellent examples of his way. BERGSTRÄSSER *versus* Bauer. He insists on homogeneity. In the second article he takes up the problem of the weak verb. BURNEY shows the weakness of Barth's theory which rejects the Babylonian permansive as the origin of the Semitic perfect. The permansive as a timeless state has something of the range and usage of the Hebrew perfect; the latter should be called an aorist. DISTENFELD *versus* Eitan. In his first article, EITAN studies various classes of root repetitions. In the second he develops his view of a *nif'al* of the *piel*, or intensive *nif'al*. In the last he develops the claim that the reflexive nun was applicable not only to *kal* in the *niphal* but to *piel* and *poel*. FURLANI compares the use of *eth* with that of cognate languages. GUIDI collects instances mostly in Hebrew and Arabic where a negative becomes an affirmative. HIRSCHFELD distinguishes the dot as disjunctive, diacritical, and grammatical. HOMMEL, on the accent. JAMES, on the origin of *waw* consecutive, is not convincing. JIRKU compares passages in two Kings to Babylonian letters. JOÜON collects instances of *waw* omitted in MT. He shows the syntactic use of participle and future with the same tense value. He makes another special study of this in Ecclesiastes. He has a series of important notes on Hebrew morphology and on various expressions. KAHLE points out some of the imperfections of the Hebrew system. KELLY *versus* Sievers on the medial *shewa*. In second article, he gives a basis for a classification of A segholates. In the third a very complete classification

of imperfect with simple waw. KLETZEL's statistical study of *Ani* is not based on sound method, and therefore proves nothing. KÖHLER studies the forms of addressing and the expression "Fear not." LAMBERT on the characteristic vowels of the tenses. MONTGOMERY shows that it is probably an adverbial accusative as in Aramaic. In second article he shows that *n* is found in place names of *m*-formation. NYBERG studies the noun formations in *m*, *š*, *h* and aleph. SEIDEL compares with Aramaic. It is not certain whether the ending was originally *ā* or *at*. VACCARI shows that this special use of waw is due only to textual corruption. UNGNAD on the niphal of verbs doubling the second radical.

## LEXICOGRAPHY

### a) Dictionaries

205. E. Ben Yehudah. *Thesaurus totius hebraeitis*. Vol. 5, fasc. 4—12. Rev. Löw, OLZ 27, 213.
206. D. Cassel. *Hebräisch-deutsches Wörterbuch*. 1916. Rev. Löhr, OLZ 1918, 86.
207. G. H. Dalman. *Aramäisch-neuhebräisches Handwörterbuch zu Targum, Talmud und Midrasch*. 2nd ed. 1922. Rev. Perles, OLZ 26, 500—502.
208. A. Elmaleh. *Nouveau dictionnaire complet hébreu-français*. 1923.
209. W. Gesenius. *Hebräisches und Aramäisches Handwörterbuch*. 17th ed. Buhl, 1921, p. 1032.
210. E. König. *Hebräisches und aramäisches Wörterbuch zum A. T.* 1922, p. 691.
- 210a. H. Weinheimer. *Hebräisches Wörterbuch in sachlicher Ordnung*. 1918, p. 104. Rev. König, TLZ 44, 123—124; Herrmann, LZB 70, 672; Löhr, OLZ 22, 224.

### b) Special Monographs

211. W. F. Albright. *The assumed Hebrew stem skt be silent*. SBL 39, 166.
212. E. de Witt Burton. *Spirit, soul and flesh*. 1918, p. 214. Rev. Easton, ATR 2, 160—163.
213. S. T. Byington. שׁוּבָה. JBL 39, 80—81.
214. J. H. Bondi. *Zu Sachau*, APO 4, 10. OLZ 1918, 17.

215. M. A. Canney. *The Hebrew* מליץ. *AJSL* 40, 135—137.
216. — *The Hebrew* חמש. *JThS* 24, 175—176.
217. W. Caspari. *Tochter-Ortschaften im A. T.* *ZAW* 39, 174—180.
218. A. Cowley. *A Hittite Word in Hebrew.* *JThS* 21, 326—327.
219. P. Dhorme. *À propos du mot* שלח. *JPOS* 3, 45—48.
220. — *L'emploi métaphorique des noms de parties du corps en hébreu et en akkadien.* 1923, p. 183. Reprinted from *RB* 29, 465—506; 30, 374—399 and 516—540; 31, 215—233 and 409—517; 32, 185—212.
221. G. R. Driver. *The meaning of קאר and קפר in Hebrew.* *JTS* 22, 382—383.
222. — *Notes on Hebrew lexicography.* *JTS* 23, 405—410.
223. — *Some Hebrew roots and their meanings.* *JTS* 23, 69—73.
224. I. Eitan. *Studies in Hebrew roots.* *JQR* 14, 31—52.
225. — *Two unknown verbs.* *JBL* 42, 22—28.
226. — *A contribution to Biblical Lexicography.* 1924, p. 75.
227. H. H. Gowen. *Note on* חמר. *ATR* 1, 426—428.
228. — *The color terms of the O. T.* *ATR* 3, 141—151.
229. — *"Sound" terms and "shine" terms (as illustrated in the Hebrew vocabulary).* *JSOR* 5, 70—80.
230. — *Hebrew trade and trade terms in O. T. times.* *JSOR* 6, 1—17.
231. A. Guillaume. *Some Hebrew roots and their meanings.* *JThS* 24, 318.
232. P. Haupt. *The Hebrew terms for gold and silver.* *JAOS* 43, 116—127.
233. — *Heb. mardut, chastisement and chastity.* *JBL* 39, 156—158.
234. J. Hehn. צלמות. *MVAG*, 1917, II, 79—90.
235. A. Jirku. *Der Ursprung des Wortes* שליש. *ZAW* 39, 151—152.
236. P. Joüon. *Ben, fils de, pour petit fils de.* *Bibl.* 4, 317.
237. — *Études de sémantique hébraïque.* *Bibl.* 2, 236—242.
238. — *Locutions hébraïques.* *Bibl.* 3, 53—74.
239. — *Verbe* עשק *retenir (le bien d'autrui), secondairement "opprimer".* *Bibl.* 3, 445—447.
240. — *Verbe* דונה *pressurer, exploiter quelqu'un.* *Bibl.* 3, 448—449.

241. P. Joüon. *Reconnaissance et remerciement en hébreu biblique*. Bibl. 4, 381—385.
242. E. König. *Eine fragliche Sonderbedeutung von Wort und Zahl für die Auslegung des A. T.* ZAW 1922, 46—68.
243. M. Lambert. *Notes lexicographiques et exégétiques*. REJ 70, 89—92 and 209—213; 72, 210—212.
244. M. Lichtenstein. *Das Wort נָשַׁב in der Bibel*. 1920, p. 160. Rev. Caspari, TLB 42, 22—23; Löhr, OLZ 24, 261—262.
245. H. F. Lutz. *The Hebrew word for "to sew."* JAOS 40, 71—72.
246. S. A. B. Mercer. *Words for sin in the O. T.* ATR 2, 234—236.
247. E. Power. *A study of the Hebrew expression "Wide of heart."* Bibl. 1, 59—75.
248. M. Radin. *Teknonymy in the O. T.* HTR 15, 293f.
249. S. Raffaelli. *Two ancient Hebrew weights*. JPOS 1, 22—24.
250. A. K. Sayce. *Origin of the Hebrew Pārāsh*. JTS 24, 175.
251. B. Z. Seligman. *Studies in Semitic kingship*. Bull. of the School of Orient. Stud. 3, 51—68.
252. I. W. Slotki. *A study of רָעַם*. AJSL 37, 149—155.
253. E. Speiser. *The etymology of אָרַמון*. JQR 14, 329.
254. D. Yellin. *Some fresh meanings of Hebrew roots*. JPOS 1, 10—14.

ALBRIGHT gets rid of the root by his emendation of Dt. 27, 9. BURTON, a thorough study. BYINGTON criticises de Vogue's rendering in Palmyrene. BONDI *versus* Sachau. CANNEY would translate the word in Gen. 42, 23 not interpreter but advocate, diplomat, intermediary, or go between. In the second article, he finds the meaning bellyshaped bowl in 2 Sam. 4, 6 and Hos. 3, 2. CASPARI, on place names as daughters of a city. COWLEY shows that *šališ* was a title of high distinction (not third). Cf. 235. DHORME shows that in Job, *šelaḥ* means well, tunnel, canal. His book on the metaphorical use of parts of the body is of the greatest value. DRIVER defends in his first article the meaning jackdaw and nightowl. Cf. 231. The second article has some important comparisons with cognate languages. EITAN warns against rash emendations in his first article. The second article studies Job 14, 10 and 31, 23. GOWEN finds in his first article a magical meaning besides to covet. He finds an undeveloped color vocabulary. Sound terms are mimetic and primary. Sound and sight terms go back to a common impression.

Trade terms when they are loan words illustrate civilization. GUILLAUME supplements Driver in JTS 23, 72 (cf. 221). HAUPT studies are remarkably rich in philological comparison. HEHN, a word study. JIRKU same conclusion as Cowley. (Cf. 218). Joŭon compares the use of *ben* to Arabic. His Semantic studies, like those of LAMBERT, are so important that every one should enter them in his own lexicon. KÖNIG *versus* the exaggerated symbolism of words and figures. LICHTENSTEIN, not very thorough. LUTZ compares with Egyptian. POWER would rather translate "easy or untroubled of heart." RADIN would see a use of *kunyah* in some Hebrew names in Ab. RAFFAELI studies *kesef*. SAYCE, on the horse. SELIGMAN is important for terms relating to kinship, he compares with cognate languages. SLOTKI compares with Peshitta. SPEISER derives from *ramû*, to cast.

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# A BIBLIOGRAPHY OF PENTATEUCH STUDIES FOR 1918 TO 1923

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THIS bibliography should be used in connection with Ackerman's *Old Testament Bibliography*, ATR I (1918) 314—322 of which it is the continuation.

## I. GENERAL

### a) Text

255. L. Goldschmidt. *Das Fünfbuch Moses, übertragen aus dem Urtext unter besonderer Berücksichtigung der rabbinischen Exegese*. Berlin, Reiss, 1922, p. 201.
256. A. Marx. *Number of letters in the Pentateuch*. JBL 38, 24—29.

### b) Versions

257. L. Cheikho. *Deux anciens manuscrits arabes du Pentateuque*. Mashriq 21 (1923) 141—147.
258. A. von Gall. *Der hebräische Pentateuch der Samaritaner*. Rev. E. Tisserant, RB 1921, 616—617.
259. G. Graf. *Die arabische Pentateuchübersetzung in cod. Monac. arab. 234*. BZ 15, 97—115, 193—212, 291—300.
260. J. Mieses. *Textkritische Bemerkungen zu R. Saadja Gaons arabischer Pentateuchübersetzung*. Monatsschrift f. G. u. W. d. Jud. 63 (1919) 269—290.
261. J. F. Rhode. *The Arabic Versions of the Pentateuch in the Church of Egypt*. St. Louis, Herder, 1921, p. 182. Rev. A. Vaccari, Bibl. 4, 232—234.

### c) Translations

262. A. Lods, ed. *La Sainte Bible (Bible du Centenaire)*. Gen. Exod. 1—9. Paris, 1916.
263. A. Vaccari, ed. *Il Pentateuco*. Milan, 1923, p. 328. Cf. Dhorme, RB 33, 135.



LODS begins this monumental translation. MARX makes a recount. TISSERANT points to several manuscripts left out by Gall. GRAF shows that this codex was written by a Nestorian of Mesopotamia or Persia and shows the influence of the Nestorian Peshito. MIESES studies Derenbourg's edition. RHODE studies the Melkite Arabic Versions of the Pentateuch in Egypt.

#### d) History

264. W. Baumgartner. *Ein Kapitel vom hebräischen Erzählungsstil*. Gunkel, Festschrift, 145—157.
265. R. Kittel. *Geschichte des Volkes Israel. I. Band: Palästina in der Urzeit. Das Werden des Volkes. Quellenkunde und Geschichte der Zeit bis zum Tode Josuas*. Gotha, Perthes, 1921.
266. E. König. *Das Ideal der Geschichtsschreibung und Israels Stellung zu ihm*. Museon 34, 89—107.
267. L. Köhler. *Die Personalien des Oktateuchs*. ZAW 40, 20—36.
268. F. Kreskow. *The use of writing for the preservation of ancient Arabic poetry*. Vol. of Or. Stud. pres. t. E. G. Browne, p. 261—268.
269. F. X. Kugler. *Von Moses bis Paulus*. Münster, Aschendorff, 1923, p. 556.
270. C. Meyer. *Jahwe und Elohim im Midrasch "Tadše"*. Z. Kath. Th. 46 (1922) 330—332.

BAUMGARTNER studies the style of story telling. KITTEL, fourth edition. KÖNIG shows principles and defects. KÖHLER studies relationships. KRESKOW's study of pre-islamic use of writing is important for comparison with O. T. KUGLER's new chronology is based on revised Babylonian synchronisms and astronomical research. Is it always dependable?

#### e) The Origin of the Alphabet

271. H. Bauer. *Zur Entzifferung der neuentdeckten Sinai-Inschrift und zur Entstehung des semitischen Alphabets*. Halle, Niemeyer, 1918, p. 27. Rev. Herrmann, TLB 39, 304—305.
272. C. R. Bruston. *Les plus anciennes inscriptions cananéennes*. RTPR 3 (1923), 90—94.
273. R. Eisler. *Entdeckung und Entzifferung kenitischer Inschriften aus dem Anfang des 2. Jahrtausends v. Chr. im Kupferminengebiet der Sinaihalbinsel*. BZ 15, 1—8.

274. R. Eisler. *Die kenitischen Weihinschriften der Hyksoszeit im Bergbauggebiet*. Rev. Bruston, RHPR 1, 1921, 555—556; Ranke, OLZ 24, 297—299.
275. — *The Introduction of the Cadmeian Alphabet into the Aegean World in the Light of Ancient Traditions and Recent Discoveries*. JRAS 1923, 35—73, 169—207.
276. — מעשה הכתב בדורו של משה, reprint from *Debir*. p. 23.
277. A. H. Gardiner. *Der ägyptische Ursprung des semitischen Alphabets*. ZDMG 77, 1923, 92—120.
278. J. Herrmann. *Der Ursprung unseres Alphabets nach neuen Forschungen und Funden*. TLB 39, 241—247, 257—262, 297—304.
279. F. Lehmann-Haupt. *Die Herleitung des phönizischen Alphabets*. ZDMG 73, 1919, 51—79.
280. D. D. Luckenbill. *Possible Babylonian Contributions to the so-called Phoenician Alphabet*. AJSL 36, 27—39.
281. F. Petrie. *The alphabet in the XIIth dynasty*. AE 1921, 1—3.
282. A. H. Sayce. *The Origin of the Semitic Alphabet*. JRAS 1920, 297—303.
283. H. Sottas. *Une nouvelle théorie sur l'origine égyptienne de l'alphabet sémitique*. JA 1921, I, 123—131.

BAUER *versus* Sethe and Gardiner. EISLER believes that there was a real Semitic alphabet at the time of the Hyksos and before. In the second article he says that Cadmus belonged to the Hyksos. GARDINER's article translated from JEA 1916. LEHMANN-HAUPT derives from the Egyptian. LUCKENBILL shows that order of letters in Semitic alphabet is influenced by Syllabar A. PETRIE shows that a Mediterranean alphabet, of which the Phoenician is a selection, was in regular use as early as the twelfth dynasty. SOTTAS, on Gardiner, which he does not follow.

#### f) Connection with Egypt

284. G. A. F. Knight. *Nile and Jordan*. London, Clark, 1921, p. 583. Rev. S. A. Cook, JTS 23, 325—326 and PEFQS 1921, 146—147; Kyle, BS 79, 383—392; Paton, AJSL 39, 148—152; J. M. P. Smith, JR 1, 653—655; Hoschander, JQR 15, 123—132.

285. A. Moret et G. Davy. *Des clans aux empires. L'organisation sociale et les développements dans l'Orient Ancien*. Paris, Renaissance du Livre, 1923, p. 540.
286. D. Paton. *The annals of Thutmosis III (Early Egyptian Records of Travels)*. Vol. III, 1918; Vol. IV, 1922.
287. T. E. Peet. *Egypt and the O. T.* 1923. Rev. (Petrie), AE 1923, 85—86; Luzac's Orient. List, 34, 45—46; Synave, RSPT 13, 101—102; Wreszinski, OLZ 27, 14—20.

KNIGHT's work is bulky and uncritical. MORET studies origin of social organization to the Empire. The point of view is excellent so far as Egypt is concerned. PATON, important for geography. PEET is cautious and well balanced, the best recent work on the subject. Good study of Abraham and of Exodus. Cf. also Kyle, 301.

### g) The critical Position

288. E. S. Brightman. *The sources of the Hexateuch. J, E and P in the text of the American Standard Edition according to the Consensus of scholarship*. New York, Abingdon Press, 1918, p. 395. Rev. Ackerman, ATR 1, 345—347; McFadyen, ET 34, 326—328; J. M. P. Smith, JTh 23, 125—126; Wiener, BS 1918, 594—598.
289. O. Eissfeldt. *Hexateuch Synopse*. 1922. Rev. Allis, PTR 21, 473—476; Lofthouse, London Quart. Rev. July 1923, 100—102; Skinner, JTh 24, 433—440; J. M. P. Smith, AJSL 39, 291—292; Sellin, Theol. d. Geg. 17, 110—111; Holzinger, DLZ 1924, 482—485.
290. P. Humbert. *In memoriam Wellhausen*. RTP 6, 1918, 58—64.
291. J. Nikel. *Die Pentateuchfrage*. Münster, 1921, p. 83. Rev. RB, 1922, 150—151; Synave, RSPT 11, 130—131; Sellin, Theol. d. Geg. 17, 114.
292. M. Touzard. *Moïse et Josué*. Dict. apolog. d. l. foi cathol. Paris, 1919. Fasc. 15, col. 695—860. Rev. Desnoyers, BLE 1920, 150—151; Kissane, IQR 15, 67—70; 271—272; Synave, RSPT 9, 222—226. Cf. also Fernandez, 299.
293. — *Moïse et le Pentateuque*. Rev. du Clergé français 99 (Sept. 1919) 321—343.

BRIGHTMAN, a good instrument of work. EISSFELDT calls L the older strata of J, which shows less influence of the prophetic and priestly spirit. The documents are printed in parallel columns.

L and E are nomadic (due here to eighth century revival) and J agricultural. HUMBERT calls attention to Wellhausen's real piety, so well expressed by himself in *Israelit. u. jüd. Geschichte*, p. 386. Cf. Jülicher, *Christliche Welt*, 1918, p. 74. NIKEL expresses a modern point of view carefully guarded in the dogmatic sphere. TOUZARD was less careful in his theory of four secretaries of Moses which was attacked by FERNANDEZ (299) and others and condemned by ecclesiastical authority.

### h) The conservative Reaction

294. R. E. Bird. *The Mosaic Law*, in "*The Religion of the Scriptures*," ed. C. Lattery, Cambridge, Heffer, 1921.
295. J. Calès. *L'authenticité mosaïque du Pentateuque et la valeur historique de l'Hexateuque d'après une étude récente*. Rech. Sc. Rel. 11, 1920, 102—116.
296. D. Devimeux. *Essai sur les procédés littéraires dont il paraît que Moïse s'est servi pour composer le livre de la Genèse*. Fasc. I. Paris, Geuthner, 1923.
297. W. Ewing. *The Samaritan Pentateuch and the Higher Criticism*. Exp. 1919, 18, 451—469.
298. — *The Samaritans and their Sacred Law. The Antiquity of the Five Books of Moses*. BS 79, 418—451.
299. A. Fernandez. *La critica reciente y el Pentateuco*. Bibl. I, 173—210; 376—378.
300. Hoepfl. *Pentateuque et Hexateuque*. Dict. apol. d. l. foi cathol.
301. M. G. Kyle. *Moses and the Monuments, Light from Archaeology on Pentateuchal Times*. 1920, p. 290. Rev. RB, 1921, 471; Robinson, BS 77, 1918, 345—355; Synave, RSPT 11, 153; Mercer, ATR 3, 239—241.
302. — *The problem of the Pentateuch*. 1920, p. 311. Rev. BR 6, 476—480; Keyser, BS, 1921, 103—109; Mercer, ATR 4, 84—85.
303. — *A new Solution of the Pentateuchal Problem*. BS, 1918, 31—69; 195—212; with *Observations* by Wiener, 451—456.
304. J. W. Lightly, *The Samaritans and the Pentateuch*. London Quart. Rev. 1920, 250—253.
305. J. E. H. Thompson. *The Samaritans*. 1919, p. 450. Rev. Barnes, JThS 21, 283; Kennedy, ET 31, 374—375; Robinson, BS 77, 355—358; Wilson, BR 136—143.

306. J. E. H. Thompson. *The Samaritan Pentateuch, its Date and Origin*. BS 6, 72—93.
307. G. Vigouroux. *Manuel biblique, Anc. Test. Tome I. Introd. Gener. Pentateuque*. Paris, 1917, p. 603, 14 ed. rev. by A. Brassac and J. Ducher. Cf. Synave, RSPT 9, 212—213.
308. H. M. Wiener. *Some Factors in early Hebrew History*. BS, 1921, 201—231; 377 ff.
309. — *Contribution to a new Theory of the Composition of the Pentateuch*. BS, 1918, 80—103; 237—266; 1919, 193—220; 1920, 305—328, 368—403.
310. — *The present position of the pentateuchal question*. NKS, 1924, 70—76.

BIRD defends Mosaic authorship. CALÈS studies Touzard. DEVIMEUX studies Gen. 1—9 and defends unity with a "strophic" theory of poetry. FERNANDEZ defends the decision of the (Papal) Biblical Commission with great scholarship. HOEPFL's article in *Introductio specialis in Libros Veteris Testamenti*, 1921 reprinted in place of Touzard's. In his book on Moses, KYLE finds that the tabernacle, sacrifice, the idea of resurrection show Egyptian influence. In his work on the Pentateuch, he analyzes the contents in sections which nearly coincide with the usual distinction between J, E, D, P. These are here explained on internal ground as pure literary phenomena, the different kinds of laws (judgments, statutes, commandments) being technical words demanded special literary forms. In his article, he endorsed Naville's theory (p. 203). THOMPSON's work is an apology for the Mosaic authenticity of the Pentateuch. EWING and WILSON praise it as fatal to criticism. LIGHTLY and BARNES show its weakness. WIENER says that the Pentateuch was written on skins which were damaged and disarranged. His method of textual criticism remains rash. Cf. No. 347. The third article tries to utilize Löhr's theory (334) on behalf of conservatism. Cf. also Wilson, 573 and Wiener, 584.

### i) Naville's Theory and its Criticism

311. A. Naville. *La composition et les sources de la Genèse*. RHR 78, 1918, 1—38; abstract in English, BS 1919, 234—243.
312. — *L'évolution de la langue égyptienne et les langues sémitiques*. Paris, Geuthner, 1920. Rev. Allen, AJSL 38, 151; Jéquier, RTP 9, 165—168; Maynard, JSOR 6, 34—35.

313. A. Naville. *The historical method in the study of the O. T.* PTR, 1924, 353—376.
314. — *La haute critique dans le Pentateuque.* Neuchâtel, 1921, p. 93. Rev. Maynard, ATR 5, 145—146; Podechard, RSR 3, 375—378.
315. — *The higher criticism in relation to the Pentateuch.* New York, Scribners, 1923, p. 192. Rev. Robinson, Exp. 26, 467—470.
316. — *La loi de Moïse.* RTP 8, 176—223.
317. — *The Law of Moses.* London, Thynne, 1922, p. 78.
318. — *The seventeenth chapter of Genesis.* ET 33, 127—130, and 35, 29—30.
319. A. Causse. *Une campagne pour la mosaïcité du Pentateuque.* RHPR 1, 1921, 259—264.
320. C. M. Cobern. *Archeological Discoveries and the O. T.* BR 3, 1918, 9—38.
321. E. Doumergue. *Moïse et la Genèse d'après les travaux de M. le professeur Edouard Naville.* P. 137. Rev. Maynard, ATR 3, 239; Synave, RSPT 11, 152—153; Wiener, BS, 1921, 110—113.
322. P. Humbert. *M. Edouard Naville et la critique du Pentateuque.* RTP 9, 1921, 59—92.
323. C. Jaeger. *La théorie linguistique de M. Edouard Naville.* RHPR 1, 265—268.
324. E. König. *Neuer Aufschluß über die Quellen der Genesis?* ARW 21, 1922, 340—359.
325. J. A. Maynard. *Hebrew or Akkadian.* ATR 3, 284—299.
326. — *Hebrew or Aramaic.* ATR 4, 29—45.
327. J. Offord. *The Alphabet of the Hebrew Bible.* PEFQS, 1918, 180—181.
328. S. Ronzevalle. *La langue primitive de la Bible.* Rech. S. R. 12, 233—234.
329. A. H. Sayce. *The latest results of O. T. archeology.* ET 33, 37—39.
330. — *Naville on the Pentateuch.* ET 33, 458.
331. K. Smoroński. *Język i pismo pierwotne Pentateuchu.* Przegląd Teologiczny, 1923, 177—194. Cf. RSPT 13, 132.

NAVILLE combines a theory which is entirely destructive to the credibility of the Old Testament with a conviction that Moses

wrote the Pentateuch. In the last article he explains El Shaddai as being, not a name of God, but a title denoting possession. In his article DOUMERGUE endorses Naville's thesis. It is rejected by PODECHARD, SYNAVE, CAUSSE, COBERN, WIENER, HUMBERT, JAEGER, KÖNIG, MAYNARD, RONZEVALLE, SAYCE, SMOROŃSKI. In his second article, SAYCE finds that Humbert's article is not very convincing. OFFORD approves Sidersky's view that certain textual errors come from transcribing a text from Samaritan script into Aramaic characters.

## II. GENESIS

### a) General

332. J. Cooper. *O. T. Preparations for the Catholic Church. The Book of Genesis*. CQ 9, 1921, 558—577.
333. E. König. *Die Genesis, eingeleitet, übersetzt und erklärt*. 1919, p. 792. Rev. Baumgartner, DLZ, 1922, 739—742; Caspari, TLB 40, 419—421; Murillo, Bibl. I, 396—402; Gruber, BS 77, 460—465.
334. M. Löhr. *Untersuchungen zum Hexateuchproblem. Der Priesterkodex in der Genesis*. 1924, p. 32.
335. S. A. B. Mercer. *The Book of Genesis for Bible Classes and private Study*. Milwaukee, Morehouse, 1919. Rev. Matthews, JSOR 4, 46—47; Maynard, ATR II, 334—336; Pinches, JRAS, 1921, 267—268.
336. J. Morgenstern. *A Jewish Interpretation of the Book of Genesis*. 1919, p. 346. Rev. Matthews, JSOR 4, 47—49; Mercer, ATR 3, 84; J. M. P. Smith, AJSL 37, 159.
337. J. Paterson Smyth. *The Book of Genesis* (in the Bible for School and Home). New York, Doran, 1922, p. 196.
338. W. Stärk. *Zur alttest. Literarkritik. Grundsätzliches und Methodisches*. ZAW 42, 34—73.

KÖNIG's book is of fundamental value. LÖHR rejects entirely critical reconstruction of P in Genesis. MERCER, a thorough method of study. MORGENSTERN excellent for advanced students of the Bible. SMYTH, more elementary work. Cf. also Böhl, 348. STÄRK studies sources of Gen. 1—11 and 15.

### b) Text

339. F. Field. *Dr. Field's O. T. Revision Notes*. ET 30, 85—86; 181—182.

340. G. Hoberg. *Liber Geneseos. Textum Hebraicum emendavit Latinum vulgatum addidit.* Cf. Barnes, JThD 23, 84.  
 341. E. E. Kellett. *Some O. T. notes and queries.* ET 33, 426.  
 342. M. Lambert. *Notes lexicographiques et exégétiques.* REJ 72, 89—91; 73, 212—214.  
 343. J. Meinhold. *Textkonjekturen.* ZAW 38, 169—170.

FIELD's notes on several verses of Genesis, on which he based his work on RV, now published. HOBERG removes a few *cruces*. KELLETT emends text in Gen. 6 and 49. LAMBERT emends text in Gen. 7, 20; 16, 14; 30, 17. MEINHOLD emends text in Gen. 49.

### c) Versions

344. H. S. Davidson. *De Lagardes Ausgabe der arabischen Übersetzung der Genesis (cod. Leid. arab. 230) nachgeprüft.* Leip. Sem. St. 3, 5, 1919, p. 35. Rev. OLZ 26, 119—121.  
 345. G. de Jerphanion. *Une variante isolée d'un manuscrit confirmée par l'épigraphie.* Bibl. 3, 444—445.  
 346. S. T. Olmstead. *The Greek Genesis.* AJSL. 34, 145—169.  
 347. H. M. Wiener. *The Greek Genesis, the Graf Wellhausen Theory, and the conservative Position.* BS, 1918, 41—60.

DAVIDSON — corrections. DE JERPHANION, on a variant of Ms. 130 (of the LXX) in Gen. 22, 12, explained by a Christian picture in a Cappadocian chapel. OLMSTEAD studies families of Greek texts. WIENER takes up this article and shows that it tends to discredit the documentary theory.

### d) Translations

348. F. M. Th. Böhl. *Genesis.* Gronigen, 1923, p. 160. Rev. S. A. Cook, JTS 97, 103—104; Dhorme, RB 33, 135—136; Mercer, JSOR 8, 40; Sellin, Theol. d. Geg. 17, 109; Rudolph, TLZ 49, 54.  
 349. T. H. Robinson. *The Book of Genesis* (National Adult School Union). 1922.

BÖHL, excellent translation of Gen. 1—25, 18, with commentary bringing out Babylonian similarities. ROBINSON, translation in colloquial English at a popular price.

### e) The first eleven Chapters

350. W. F. Albright. *The location of the garden of Eden.* AJSL 39, 15—31.



- 351. W. F. Albright. *The Babylonian antediluvian kings*. JAOS 43, 323—329.
- ✓ • 352. W. E. Barnes. *Who wrote the first chapter of Genesis?* Exp. 22, 1921, 401—411.
- 353. G. A. Barton. *Were the Biblical foundations of Christian theology derived from Babylonia?* JBL 40, 1921, 87—103.
- 354. G. Beer. *Zur Geschichte und Beurteilung des Schöpfungsberichtes. Gen. 1, 1—2, 4, nebst einem Exkurs über Gen. 49, 8—12 und 22—26*. Buddes Festschrift, Beiheft z. ZAW 34, 20—30.
- 355. A. Brassac. *La cosmogonie de la Bible et la cosmogonie des peuples anciens (Gen. 1)*. Rev. apolog. 17, vol. 33, 700—703.
- 356. F. C. Burkitt. *Note on the Table of Nations*. Gen. 10, JThS 21, 233 ff.
- 357. P. E. Burrows. *Notes on the antediluvian kings*. Orientalia 7, 50—58.
- 358. A. Carnoy. *Paradis d'Orient. Paradis d'Occident*. Museon 35, 213—239.
- ✓ • 359. W. Caspari. *Tohuwabohu*. MVAG, 1917, II, 1—20.
- 360. E. Chiera. *Archaeological and critical notes*. Crozer Quarterly I, 85—92.
- 361. A. Causse. *Le jardin d'Elohim et la source de vie*. RHR 81, 1920, 289—315.
- 362. S. T. Clay. *A Hebrew Deluge Story in Cuneiform*. 1922. Rev. Allis, PTR 24, 659—665; Keyser, Bible Champion 29, 75—76; Kyle, BS 79, 515—517; Maynard, JR 3, 328—330; Meissner, TLZ 48, 127; Schroeder, OLZ, 1922, 954—956; Sayce, ET 34, 76—77; Contenau, Syria 4, 174—175; Gustavs, TLB 45, 49—53.
- ✓ • 363. — *The Origin of Biblical Traditions. Hebrew Legends in Babylonia and Israel*. 1923, p. 224. Rev. Sayce, JRAS, 1924, 111—116; Modona, Riv. trim. d. stud. fil. e. relig. 4, 344.
- ✓ • 364. A. Deimel. *Der Drachenkämpfer Ninib*. Bibl. 2, 461—472.
- 365. — *Der Drachenkampf*. Orientalia 5, 26—42.
- 366. — *Der Verfasser von Gen. 4, 17—24 und die moderne Pentateuchkritik*. Bibl. 3, 438—440.

- 367. A. Deimel. *Geschichte eines neuen Keilschrifttextes über Paradies und Sündenfall, freiwilligen Erlösungstod und Auferstehung des Gottes Marduk*. Bibl. 5, 57—64.
- ✓ 368. L. Dennefeld. *La personnalité de Tiamat*. Rev. d. Sc. Rel. 2, 1—12.
- ✓ 369. P. Dhorme. *Les traditions babyloniennes sur les origines*. RB, 1919, 350—371.
- 370. H. de Dorlodot. *Le Darwinisme au point de vue de l'orthodoxie catholique, I. L'orig. des espèces*. Bruxelles, 1921, p. 194. Rev. Synave, RSPT 11, 131—133.
- 371. G. R. Driver. *The Epic of Creation*. Theology 8, 2—13.
- 372. A. Ehrenzweig. *Biblische und klassische Urgeschichte*. ZAW 38, 1919, 65—86.
- 373. — *Zusatz*. ZAW 39, 82—83. Cf. 414.
- 374. H. K. Gowen. *The Cainite and Sethite genealogies of Gen. 4 and 5*. ATR II, 326—327.
- 375. G. B. Gray. *Cain's sacrifice, a new theory*. Exp., 1921, 21, 161—182.
- 376. W. B. Greene. *Yet another criticism of the theory of evolution*. PTR 20, 537—561.
- 377. H. Gressmann. *Die Paradiessage*. In Harnacks Festschrift, p. 24—42.
- 378. O. Gruppe. *Kain*. ZAW 39, 67—76.
- 379. H. Gunkel. *Das Märchen im A. T.* Tübingen, Mohr, 1921, p. 179.
- 380. — *Schöpfung und Chaos*. 2nd edition, 1921.
- 381. — *Le récit biblique de la création*. RTP 6, 1918, 173—199.
- 382. R. Hauer. *Die Sündflut im Lichte moderner Forschung*. Theol. Prak. Quart. 76, 1923, 61—76.
- 383. E. Hertlein. *Rahab*. ZAW 38, 113—154.
- 384. D. L. Holbrook. *The point of view in the first chapter of Genesis*. BS 79, 452—466.
- 385. A. van Hoonacker. *Is the Narrative of the Fall a Myth?* Exp., 1918, 16, 373—400.
- 386. E. E. Kellett. *The prodigiously long ages of the patriarchs*. ET 33, 167—169.
- 387. — *The ages of the patriarchs*. ET 33, 231—232.
- ✓ 388. L. W. King. *Legends of Babylon and Egypt in Relation to Hebrew Tradition*. 1918, p. 155. Rev. (Anon.), Month 55,

- Vol. 133, 472—475; Burkitt, JThS 21, 280—282; Gray, PEFQS 51, 140—142; Loisy, RHLR 6, 297—301, and RC 86, 161—165; Luckenbill, AJSL 36, 167—168; Mercer, ATR 2, 242—243; J. M. P. Smith, AJTh 23, 267 f.
389. E. G. H. Kraeling. *Metušelach*. ZAW 40, 154—155.
390. — *The origin and real name of Nimrod*. AJSL 38, 214—220.
391. — *Terach*. ZAW 40, 153—154.
392. — *The tower of Babel*. JAOS 40, 276—281.
393. S. Landersdorfer. *Die Bibel und die südarabische Altertumsforschung*. 1920, p. 72. Rev. Synave, RSPT 11, 151—152.
394. — *Die sumerischen Parallelen zur bibl. Urgeschichte*. Münster, 1917. Cf. N. Schlögl, Theol. Prakt. Quart. 72, 1919, 247 f.
395. S. Langdon. *The Chaldean kings before the flood*. JRAS, 1923, 251—259.
396. — *Le poème sumérien du Paradis, du Déluge, et de la chute de l'homme*. 1919, Rev. Mercer, JSOR 3, 86—88; Ball, Athenaeum, 1920, No. 4709, 157—158.
397. — *The Babylonian Epic of Creation*. 1923, p. 225.
398. N. G. Lawson. *The early chapters of Genesis*. Theology 5, 1922, 297—303.
399. P. Leidecker. *Débris de mythes Cananéens dans les neuf premiers chapitres de la Genèse*. Rev. Dhorme, RB 32, 477—478; Dussaud, RHR, 1923, 120—123; Synave, RSPT 12, 82—83.
400. D. D. Luckenbill. *An early Version of the Atrahasis Epic*. AJSL 39, 153—160.
401. E. Mangelot. *Hexameron*. Dict. d. theol. cathol. fasc. 49, 1920, 2325—2354.
402. H. W. Magoun. *The literary form of the first chapter of Genesis*. BS 79, 153—172.
403. J. A. Maynard. *The mark of Cain*. Gen. 4, 13—15, ATR 2, 325—326.
404. J. Meinhold. *Die Erzählungen vom Paradies und Sündenfall*. In Buddes Festschrift, p. 122—131. Rev. Synave, RSPT 11, 134.
405. S. A. B. Mercer. *A new turning point in the study of creation*. ATR 3, 1—17.

406. S. A. B. Mercer. *Fresh light on the history of the flood*. ATR 5, 299—307.
407. A. Miller. *Ein neuer Sündenfalls-Siegelzylinder*. TQS 99, 1917, 1—28.
408. J. Morgenstern. *The Sources of the Creation Story*. Genesis 1, 1—2, 4, AJSL 36, 169—212.
409. H. T. Obbing. *Het bijbelsch Paradijsverhaal en de Babylonische Bronnen*. 1917. Rev. Mercer, JSOR 3, 50; Böhl, OLZ 25, 512—513.
410. P. M. Périer. *Transformisme et création*. Rev. apol. 34, 1922, 237—265; 350—358.
411. J. P. Peters. *The Tower of Babel at Borsippa*. JAOS 40, 157—159.
412. J. Poplicka. *Opowiadania o potopie w literaturze babilonskiej a w Biblji*. Przegląd. Teolog. Bib., 1921, 68—79. Cf. RSPT 10, 512.
413. S. Reinach. *La naissance d'Ève*. RHR 78, 1918, 185—206.
414. N. Rhodokanakis. *Gen. 2—4*. ZAW 39, 76—82, mit Zusatz von A. Ehrenzweig, ZAW 39, 82—83.
415. A. E. J. Robinson. *The garden of Eden*. Int. 19, 1923, 214—218.
416. J. Rovira. *Enuma eliš o Poema babilonico de la Creacion*. 1922, p. 46. Rev. Condamin, Rech. d. Sc. Rel., SR, 1923, 95.
417. E. Sachsse. *Der jahwistische Schöpfungsbericht. Ein Erklärungsversuch*. Gen. 2, 4—7. ZAW 39, 276—283.
418. P. Schepens. *Le sens de min dans le récit de la Création*. Rech. d. Sc. Rel., 1923, 161—164.
419. G. Elliot Smith. *Evolution of the Dragon Myth*. 1919.
420. B. Sommer. *Der babylonisch-biblische Schöpfungsbericht und die Wissenschaft*. 1922, p. 76.
421. — *Die Schöpfungsgeschichte der Bibel*. 1922.
422. A. Ungnad. *Das wiedergefundene Paradies*. 1923.
423. L. Waterman. *The Date of the Deluge*. AJSL 39, 233—247.
424. P. M. Witzel. *Angebliche sumerische Parallelen zur biblischen Urgeschichte*. TQS 100, 1919, 199—224.
425. T. van Tichelen. *Schepping en zondvloed*. 1920, p. 199. Rev. Vanderworst, RB, 1922, 135—139.
426. H. Zimmern. *Die sieben Weisen Babylonians*. ZA 35, 151—154.

ALBRIGHT locates Eden in Somaliland. In second article corrects Langdon's readings in 394. BARNES thinks that Gen. 1 was a "prophetic" hymn praising the wonderworking word of God, which was expanded by P, made distinctly monotheistic, and rearranged under six headings. BARTON discusses the bearing of the new Ashur creation texts. BEER dates Gen. 1 in the time of Deutero-Isaiah. BURKITT compares with a newly discovered Sumerian list. Cush in v. 8. should be Kish BURROWS studies Langdon's text 394.

CARNOY finds the essential elements of the story of Eden in many pre-Semitic, Semitic, and Aryan legends. CASPARI compares *bohu* with name of goddess Bau! CAUSSE traces the development of the paradise myth in biblical literature including Pseudepigrapha and N.T. CHIERA, on the ten creation stories of Nippur. CLAY finds another argument for his Amorite theory in the Atrahasis tablet newly reëdited by him. The deluge story of Babylonia would be Amorite in origin. The same point of view it set forth in the book on origins. In his review SAYCE shows that the basis of culture was literary and bound up with the clay tablet and the cuneiform script, hence not northern. The Amorites were Mitannians. The deluge story is not Amorite. DEIMEL studies Witzel's book and does not find the dragon myth in Gen. 1. In his article on Gen. 4 he claims that the statement that the author did not know the flood, does not work because it would apply also to Sumerian sources. The last article on tablet 6 of the creation epic. DENNEFELD shows, independently of Dhorme, RB 1919, 355 ff., that Tiamat was a real woman. The monuments representing the conquest of a dragon have nothing to do with *Enuma eliš*. Gen. 1 is not a monotheistic redaction of this epic. DHORME studies the divine names in the beginning of *Enuma eliš*. In his first lecture (p. 7—80) DE DORLODOT opposes concordism (the day period); the chronology of the six days is symbolic. According to EHRENZWEIG, the Cain-Abel myth is parallel to the Romulus-Remus. In the early form of the story Cain was killed. Romulus is also parallel to Enoch. GOWEN says that the original list had seven names. GRAY rejects Ehrenzweig's theory. GRESSMANN compares Adam to Gilgamesh. Eve is a goddess of Sheol. The knowledge mentioned is sexual. GUNKEL defines myth, tradition, legend, and tale. There are only traces of tales in the O. T. because the history of the religion of Yahwe is in a measure a war against

tales. GUNKEL reëdits his book written in 1894 without change. In his article on the biblical story of creation he says that Gen. 1 is scarcely mythological because Hebrew religion was too strong for mythology. Thus is this chapter a real revelation from God. HERTLEIN, on the Rahab myth. HOLBROOK finds in Gen. 1 nine aspects of culminations similar to modern scientific views. VAN HOONACKER examines recent views. KELLETT says that figures were manipulated for sheer pleasure in arithmetic. KING, on the creation and flood stories. KRAELING compares Methushelah to Lugal-maradda, finds Terach as a place name N of Harran, and shows that Nimrod was a city king of ancient Marad. The tower of Babel was at first at Borsippa. LANDERSDORFER, third edition. Arabia is the home of the Semites; Paradise was in the Persian gulf. LANGDON claims to have discovered the long sought Sumerian source for the list of Berossus. In his review of Langdon, BALL deals with Hebrew myths. LANGDON gives a complete transliteration and translation of *Enuma eliš* with most important notes. LEIDECKER claims that these myths are explained by a widespread worship of the mother goddess. LUCKENBILL *versus* Clay. MAGOUN studies rhythmical form. MAYNARD finds that Cain's circumcision was a charm against the jinn. MEINHOLD makes a searching distinction of sources in the story of Eden. In J 1 man is made from the dust (nomadic feature). Paradise is an oasis in the east. The pair of naked youths, Adam and Eve, do not have to work, are not subject to death, and are driven to the desert as a penalty. In J 2 man is from the ground (a tiller). Eden is in the north. Man and woman, not naked, are subject to work and death, and driven to cultivate fields. MERCER compares the creation story with Babylonian sources and finds an early double tradition of the flood. MILLER interprets a new seal in the light of mythology. MORGENSTERN finds no direct borrowing from Babylonian mythology. The sabbath motive was introduced later into the story when it was revised by theologians. PETERS endorses Kraeling 391. POPLICKA compares with Babylonian material. REINACH studies gnostic interpretations. RHODOKANAKIS finds a conflict between Yahweh and a serpent god. ROBINSON shows in the story of Eden a deep philosophy underlying folklore. ROVIRA finds no direct influence on O. T. SACHSSE rearranges text, and suppresses 4b. According to SCHEPENS *min* means kind rather than genus only. SMITH on deluge stories, as a part of a pan-

Egyptian scheme. UNGNAD—Paradise is a constellation. WATERMAN, date of Deluge was 36.300 years ago according to the Nippur scribes, but Babylonian chronology is insecure before 3.000 B. C. VAN TICHELEN is traditional. ZIMMERN, on antediluvian sages. See also the section on Babel and Bible in the preceeding (General) Bibliography of the O. T.

## GEN. 12—50

## (INCLUDING HISTORICAL ORIGINS OF THE HEBREWS)

427. W. F. Albright. *Shinar-Šangar and its monarch Amraphel*. AJSL 40, 125—133.
428. — *A colony of Cretan mercenaries on the coast of the Negeb*. JPOS 1, 187—194.
429. — *The name Rebecca*. JBL 39, 165—166.
430. O. T. Allis. *The name Joseph*. PTR 18, 646—659.
431. — *The fear of Isaac*. Gen. 31, 42, PTR 16, 299—304.
432. H. H. B. Ayles. *An interesting historical document*. Int. 19, 219—223.
433. H. de Barenton. *Abraham en Chanaan*. RMC 203, 79—125.
434. — *Abraham en Egypte*. RMC 202, 355—379.
435. Omar El-Barghuthi. *Judicial courts among the Bedouin of Palestine*. JPOS 2, 34—65.
436. M. Blanckenhorn. *Die Steinzeit Palästina-Syriens und Nordafrikas*. 1921, p. 121. Rev. Lemonnyer, RSPT 12, 358; Löhr, OLZ 26, 276.
437. F. M. Th. Böhl. *Tud'alia, Zeitgenosse Abrahams um 1650 v. Chr.* ZAW 42, 148—153.
438. W. Caspari. *Abrahams Berufung*. Gen. 12, 1—3, Allgem. Evang. luth. Kirch. Ztg. 52, 325—330; 346—348.
439. S. T. Clay. *The Amorite name Jerusalem*. JPOS 1, 28—32.
440. — *The Empire of the Amorites*. 1919. Rev. Barton, BS 1919, 485—487; Friedrich, ZDPV 45, 224—226; Mercer, JSOR 3, 96—97; Olmstead, AJTh 23, 525—527; (Petrie) AE 1920, 21—22; Pfeiffer, Bil. 14, 362—363.
441. A. Condamin. *La date de Hammourabi révisée*. Rech. d. Sc. Rel., 1923, 84—88.
442. — *Le nom «Abraham.»* Rech. d. Sc. Rel., 9, 258.
443. S. A. Cook. *The Semites*. Cambridge Ancient History I, 181 ff.
444. A. Deimel. *Šumer-Shinear*. Bibl. 2, 71—74.

445. O. Eissfeldt. *Stammesgeschichte und Novelle in der Geschichte von Jakob und von seinen Söhnen*. Gunkels Festschrift, 56—77.
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447. J. Gressmann. *Die Anfänge Israels*. Rev. Eissfeldt, TLZ 48, 154—157.
448. — *Ursprung und Entwicklung der Joseph-Sage*. Gunkels Festschrift, 1—55.
449. H. Gunkel. *Die Komposition der Joseph-Geschichten*. ZDMG 76, 55—71.
450. F. Hommel. *Zu Gen. 14 und insbesondere zu Ariokh von Ellasar*. BZ 15, 213—218.
451. J. Horovitz. *Die Joseph-Erzählung*. 1921, p. 156. Rev. Staerk OLZ 26, 161—162.
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453. — *Zu Gen. 14*. ZAW 39, 152—156.
454. — *Die Hauptprobleme der Anfangsgeschichte Israels*. 1918, p. 76. Rev. Caspari, TLB 40, 87; Wiener, BS 77, 113—114.
455. — *Zum historischen Stil von Gen. 14*. ZAW 39, 313—314.
456. — *Der Name El Beth-El*. Gen. 35, 7, ZAW 39, 158—159.
457. — *Der Vertrag zwischen Jakob und Laban*. Gen. 31, ZAW 39, 149—150.
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476. — *Palestinian scarabs*. PEF 1918, 175—179.
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According to ALBRIGHT, Amraphel was the king of Sangar or Hana, whose capital was Rezech, who would have captured Babylon in the seventeenth century. The second article is important for Gen. 26 and explains the form 'Awwim in Deut. 2, 23. The third article sees in Rebecca an earth goddess. ALLIS, *versus* Barton, refuses to identify Joseph with Yashub-ilu. The "fear of Isaac" is a name which dated from the tragic experience at Mt. Moriah. AYLES finds Gen. 14 in agreement with E. DE BARENTON has some wild etymologies, and a long discussion of Gen. 14; he identifies Gihon with Jordan (p. 98—102), Magan with Mahanaim (p. 102—103). The Abshe picture at Benihassan represents Abraham's family. EL BARGHUTHI studies nomadic procedure. BLANCKENHORN shows the importance of mesolithic in Syria (although there was none in Egypt). BÖHL connects Abraham's move with Harri invasion. CLAY shows that the name Jerusalem is a compound of the divine

name Uru, found also in Ariel. His *Empire of the Amorites* restates the Amurru theory. OLMSTEAD criticises some of its geographical data. PETRIE defends the existence of a strong Semitic power in N Syria at the close of the Old Kingdom and at the close of the Middle Kingdom. CONDAMIN defends the new date of Hammurabi 1945—1900 on the basis of Kugler's book *Von Moses bis Paulus* (cf. 269). He calls attention to texts edited by Lutz with the name Abraham. COOK outlines the early history of the Semites. DEIMEL shows that, in accordance with phonetic laws, Shumer is dialectic for Ki-en-gi. EISSFELDT traces the sources L, J, E in the story of Jacob and his sons. GOTTSBERGER defends MT in Gen. 37, 9—11. In his article on the Joseph saga, GRESSMANN shows the development of the story. GUNKEL shows the way it was put together. HOMMEL says that Arioch was certainly Rim-Sin (perhaps Rimakhu, which became Rivakku). JIRKU says that Amraphel was not Hammurabi. He compares Tid'al with Tudhālia of Hittite documents. Gen. 14 is historical and is compared to Tiglath-Pilezer's prism. El Bethel is a divinity, as we see from Elephantine data. The contract between Jacob and Laban is similar in form to the treaties in KB. I. KARGE's excellent book takes up very fully the prehistory of Palestine. KITTEL compares Ishmael's mockery with the Dionysiac mysteries. KYLE localises cities of the plain. KÖNIG studies Joseph's cycle. LUCKENBILL shows that there was an Aramaean wave in 1400 B. C. The Levites were missionaries of Yahweh worship. The prophets continued their work. MARGOLIOUTH *versus* König (cf. 460) and his theory of double source of the Joseph story. Claims that König misunderstood Gen. 37, 28. MEINHOLD distinguishes two sources in J. MONTGOMERY gives an interesting etymology of Nephtali. DE MORGAN shows in his first article that Capsian (Getulian, of Pallary) covers archeolithic and mesolithic. Paleolithic industry was prolonged in N Africa because the glacial zone variations were too weak to change the culture. Getulian and Aurignacian are not, as Boule says, two geographical aspects of the same Mediterranean culture. There is no influence of Capsian on Aurignacian. There is no true neolithic. In the second article, he shows that Arabia is the home of the Semites, and accepts the dessication hypothesis. In his second article, NOEL says that the Kenites were not shepherds, since the son of Cain built the first city; they were akin to the Horites. OFFORD finds Coptic

terms in the story of Joseph. Following Naville, he explains Mizraim as "two enclosures." The Canaanites whom the Egyptians knew, may have called the Lebanon *Lmnnm*. He discusses also the Hyksos scarabs of Weill, saying that this (Anra) type became stereotyped in Palestine. He compares Peniel of Gen. 32, 31 to Elephantine, cuneiform, and punic material and tells us of Pharaoh's guilty officials in the light of Egyptian documents. "OXONIUS" finds that the story of Joseph is all of one piece. PEISER shows that an ancient Knh gave both *Kinah*i and the Egyptian *Fnh*. PERRY compares Hebrew culture with the dolmen builders. PETERS defends a northern origin of Semites. PETRIE *versus* Weill, says that the Palestinian scarabs were not Palestinian at all, but Egyptian, and that Anra is a misreading for Du-ne-ra, gift of Ra. PHYTHIAN-ADAMS says that these Pre-Philistine came from Egypt but were not necessarily Egyptians. He found Gerar at Tell Jemmeh, eight miles from Gaza. PINCHES equates again Arioch with Rim-Sin. SACHSSE, continuing his article in ZAW 1914, 1—15, says that the name Israel is not that of a person but was adopted when Moses unified the people. It is derived from *el iašar*. SALAMAN shows that the Amorites were a fair type in 1500 in Palestine. The Hittites were moving south. Three out of four people in Askalon were Hittitelike. The Hebrews were a Bedawy tribe settling among an Amorite and Hittite population, with a large Philistine element; the Hittite type dominated. In Gen. 41, SIDERSKY prefers the Samaritan text to MT. In the first article SLABY compares the insignia given to Joseph to the gold of bravery and the gold of favor, of which Egyptian officials boast in their biographical records. The second article studies funeral rites. SPIEGELBERG shows that the embalmers were physicians, as the text says. STEARNS studies early population of Palestine. STEUERNAGEL finds four sources of P. VINCENT describes the Haram of Hebron, defends an etymology of Abraham from *ra'amu* (p. 508) and gives important data on the early history of Palestine, and especially of Hebron. VÖLTER, new (second) edition, little changed and not improved. WEILL says that the Horites were Arabs. The patriarchal stories come from Canaanite legends. Elim (the Gods) is El Tor, described by Agatharchides as a healing sanctuary. Yahweh is the god of Kadesh. On Gen. 13 cf. Jirku 588. On Gen. 14 cf. Albright 502. On Gen. 46, 28 cf. Offord 544.

## EXODUS

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500. — *The Decalogue and Sacrifice*. ATR 4, 241—244.
501. — *The two tables of stone*. ATR 4, 67—69.
502. W. F. Albright. *A Revision of Early Hebrew Chronology*. JPOS, I, 49—79.
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506. J. Clédat. *Notes sur l'isthme de Suez*. Bull. d. l'Inst. franç. d'archeol. orientale 16, 201—228. Cf. RB 1920, 301—303.
507. A. Cowley. *A Passage in the Mesha Inscription and the Early Form of the Israelitish Divine Name*. JRAS 1920, 175—184.
508. S. Daiches. *Exod. 5, 4—5. The meaning of עַם הָאֶרֶץ*. JQR 12, 32—34.
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510. F. Field. *O. T. Revision Notes*. ET 30, 427; 476—477.
511. J. Friedrich (and H. Zimmern). *Hethitische Gesetze*. 1922, p. 32.
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514. — *The Supposed Egyptian Equivalent of the Name of Goshen*. J. E. A. 5, 218—233.
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521. R. B. Henderson. *Akhnaton and Moses*. CQR 193, 109—131.
522. W. Hoppe. *Jura und Kreide der Sinaihalbinsel*. ZDPV 45, 61, 79; 97—219.
523. A. Jirku. *Elohim und ilu/ilāni Habiru/i*. ZAW 39, 156—158.
524. — *Die Gesetze der Hethiter und das mosaische Gesetz*. TLB 43, 177—179.
525. — *ilu Ha-bi-ru, der Stammesgott der Habiru-Hebräer*. OLZ 24, 246—247.
526. — *Eine neue altassyrische Parallele zum mosaischen Gesetz und zum Codex des Hammurapi*. TLB 41, 401—405.
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548. G. Richter. *Der Blutbräutigam*. ZAW 39, 123—128.
549. T. H. Robinson. *The Golden Calf*. Exp. 1922, 24, 121—135.
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573. R. D. Wilson. *Critical note on Exod. 6, 3*, PTR 1924, 108—119.
574. P. Wood. *Moses, the founder of preventive medicine*. 1920, p. 128. Rev. Chase, Theol. I, 110—111.

ACKERMAN says that Yahweh was a Midianite deity but Moses gave to the name a new significance. The second article studies bearing of Decalogue on problem of sacrifice in Yahwism. The third article treats of the origin of the Decalogue. In a remarkable paper, ALBRIGHT shows that the entrance into Goshen synchronises with Hyksos invasion. The defeat of Israel by Merneptah is the dispersion of an encampment of Danites in the plain of Sharon. The Aaronid priesthood was composed of Egyptians, Egyptianised Hebrews, and Nubians. The Exodus is dated 1260, and the conquest of Canaan 1230. The author also takes up the problem of Gen. 14. BALDENSPERGER studies feasts and processions and illustrates the song of Miriam (Exod. 15) with a fellaha song given in transcription. BOYLAN places the Exodus in the 18th dynasty. The oppression began with the expulsion of the Hyksos. CANNON says that Ex. 12, 1—14, an early document inserted in P, is the oldest form of the Passover rite, a purely domestic rite, distinct from Mazzoth. Dt. 16, 1—8 combines Passover and Mazzoth in one feast. CLÉDAT identifies Pihakhirot with a small sanctuary of Hathor with a fort. COWLEY shows that early form was Yāw. In Mesha 18 the word is the verb "to be." DAICHES, endorsing Sulzberger,



brings up this passage as an additional argument for the latter's thesis. Miss ECKENSTEIN contributes the first history of Sinai from Egypt to Islam. She studies the Moon cult and thinks that Serabit is the mountain of the Law. FIELD's notes for RV on text of Exodus. GARDINER shows that several cities derived their name from Rameses II. Pithom would probably be Tell el Retabeh and Sheku, Tell el Maskhuteh both in the Ras el Wady. The residence city was at or near Pelusium, the Ramses of the Bible is either that or it is unknown at present. This city was the place of Moses' birth and the scene of his activity. Ramses is not Tell el Retabeh, as Petrie claimed. In the second article he shows that Brugsch's reading QoSeM is an error for Šsmt. GÖTTESBERGER translates Ex. 34, notes the three stories interwoven, and compares to 2 Cor. 3. GRESSMANN says that the cherubs of the ark are of Egyptian origin, being unlike the Babylonian protecting deities. There was a bull image between them. JIRKU does not agree with him in his review. GRIFFITHS, conservative. Exodus in second year of Merneptah year 1233. The defeat of Israel on the stela is the story of Nb. 14, 40. HARTMANN shows Arabian parallels. HAUPT shows a double invasion of Canaan, first by Aramaic speaking Israelites from the Euphrates, circa 1400, then by Edomites, who spoke an Arabic dialect, circa 1050. *Manhu* is Aramaic, not Hebrew; the etymology is a late gloss. This manna is not the honeylike exsudation of *tamarix gallica*, of which Sinai produces yearly 500 to 600 pounds only, but the manna-lichen, which may have been mixed with it. The second article identifies this plague with *furunculosis orientalis* (Biskra buttons). HENDERSON places the Exodus of the Rachel tribes in the period of disorder 1215—1200. Merneptah defeated the Leah tribes (Israel stela). Moses knew Akhnaton's failure and yet courageously undertook the same work. HOPPE studies geology of Sinai and gives a good bibliography. JIRKU shows that *ilani* is in that case applied to one god, as Elohim is. He compares the Old Assyrian Law to Mosaic Code. KELSO finds Egyptian influence on Tabernacle structure. KROON says that Exod. 14 is true. LAMBERT explains some passages. LANGDON shows that Hebrews were a branch of Habiri, who first appear as mercenaries in the time of Warad-Sin. He claims (*versus* Luckenbill, AJSL 32, 37) that Habiru mayphilologically be identified with עֲבֵרִי. LINDER claims that the song of Ex. 15 is Mosaic. MALLON gives an excellent

survey of the problems: the best complete study of the subject. MAYNARD claims that Yaho was an Ephraimite God, Yahweh his Kenite name which Moses learned and connected with a higher meaning. MERCER finds a multiple Exodus. He compares the Laws of Israel and Assyro-Babylonia including the Assyrian Code. MORGENSTERN reconstructs text of Exod. 3, 1—15. MORITZ interprets the inscriptions of Sinai. OFFORD explains Migdol in Exodus. It is a Semitic name taken over into Egyptian. He studies the plan of a Migdol measured by Clédat (cf. 506) with its square tower and foundation sacrifice. He rejects Willcock's identification of *Yam Suph* with the Sea of Reeds near Pelusium. In the article on the route of the Exodus, he apparently approves Vernes and the Peutingen map against the Kadesh-Barnea-Sinai theory. He maintains Naville's identification of Pithon with Tell-el-Ratabah. Atum symbolised by a lion there explains Gen. 46, 28. This feature went into Salomon's temple. In the last article he says that the massebahs were Solar shrines. PERLES examines Gudemann's claims that the Ιαβε of Theodoret is not an argument against it. RANGE and ALT study geology of the Isthmus. RICHTER says that Exod. 4, 24 ff. does not explain why circumcision was performed on children. The wife of Moses acts like a godfather. ROBINSON compares the lump of gold poured by Aaron, and which looked like a calf, to the chance figures made by children. The semi-Canaanite serpent worship of the south and the bull worship of the north were ascribed to Moses and Aaron to justify them. RUBINSTEIN, one-act play. SAYCE sees in the Habiri, mercenaries (not Bedouin) who served as bodyguard to the Hittite governors of the Canaanite cities. SAVIGNAC, good description of the Kadesh region, with photographs. SCHMIDT reconstructs the early Decalogue, without Sabbath; highly artificial. SMITH derives Moses from the Egyptian. TORCZYNER *versus* Gressmann. Sinai is E of the gulf of Akaba, an extinct volcano. In the second article, *versus* Budde, he says that *abîr* never means bull. VÖLTER explains Miriam as "Sea-lover." Inscription 349 does not mention Moses. WADDELL, worthless theory. WATERMAN claims that these laws are a Shechemite contribution from a Joshua cycle later transferred to Moses. WENSINCK shows that the same psychology underlies the modesty of Moses (Ex. 4), of Saul, Jeremiah, and Mohammed's depression at his call. WHATHAM places the Exodus under Seti II. WIENER emends Ex. 4, 16 accord-

ing to the LXX. He defends his Merneptah's date against Whatham. As it is well known that laws are subject to change, he claims that critical theory falls to the ground (as if it were not what the critics said all the time). He argues against Gardiner on the location of Pithom and Raamses. The next article is a fierce attack on Barton. The next claims that Moses imitated Ikhnaton. It has the usual broadsides against the critics, with the same old brass guns. WILSON claims that the text rightly understood does not disprove unity and mosaicity of Pentateuch. WOOD on the value of mosaic hygiene. Cf. also Landesdorfer 393, Sachsse 488, Weill 498, and Jirku 576.

#### LEVITICUS (INCLUDING LAW)

575. R. S. Galer. *O. T. Law for Bible Students*. 1922, p. 203.
576. A. Jirku. *Hebräische und israelitische Sklaven*. OLZ 1918, 81—83.
577. Kennedy. *Leviticus* 5, 1. ET 29, 561.
578. H. S. Linfield. *The Relation of Jewish to Babylonian Law*. AJSL 36, 40—66.
579. J. Offord. *Land ownership in Ancient Egypt and the Jubilee year*. PEF 1918, 37—39.
580. J. D. Prince. *Note on leprosy in the O. T.* JBL 38, 30—34.
581. H. Schaeffer. *Hebrew Tribal Economy and the Jubilee as illustrated in Semitic and Indo European Village Communities*. 1922, p. 206. Rev. Eissfeldt, TLZ 48, 196—197.
582. Sidersky. *L'origine du mot Nazarenos*. RHR 85, 238—240.
583. A. C. Welch. *The Septuagint Version of Leviticus*. ET 30, 277—278.
584. H. W. Wiener. *The criticism of the Law*. NTS 13, 161—163.
585. R. K. Yerkes. *The unclean animals of Leviticus 11 and Deuteronomy 14*. JQR 14, 1—29.

GALER, as a lawyer, analyses the biblical codes. JIRKU compares Ex. 21, 2 which uses "Hebrew" and Lev. 25, 39 which uses "Israelite." Cf. Dt. 24, 7. Hebrew has a larger extension. KENNEDY emends text. LINFIELD shows direct relation. OFFORD compares to Egyptian land ownership by King. PRINCE finds it real leprosy. With wide information, SCHAEFFER demonstrates that Levitic legislation is old. The Jubilee points to a communal conception of property. SIDERSKY shows that in Lev. 23, 15, sabbath still means

full moon. Nazir means crowned. Jesus was crowned by his disciples. WELCH shows that LXX is less anthropomorphic. YERKES shows five stages in the development of the lists, the D list being the least valuable.

## NUMBERS

586. H. C. Ackerman. *Concerning the nature of Balaam's vision.* ATR 2, 233—234.  
 587. F. Field. *O. T. Revision Notes.* ET 32, 140.  
 588. A. Jirku. *Wo stand ursprünglich die Notiz über Hebron in Num. 13, 22?* ZAW 39, 312—313.  
 589. M. Lambert. *Notes lexicographiques et exégétiques.* REJ 70, 209—210, 213.  
 590. J. Meinhold. *Textkonjekturen.* ZAW 38, 170—171.  
 591. G. Richter. *Die Einheitlichkeit der Geschichte der Rotte Korah.* Nu. 16, ZAW 39, 128—137.  
 592. J. Scheftelowitz. *Das Opfer der roten Kuh.* Nu. 19, ZAW 39, 113—122.  
 593. M. H. Segal. *The Settlement of Manasseh East of Jordan.* PEF 1918, 124—131.  
 594. H. W. Wiener. *The text of Numbers XXI.* 14f., BS 1918, 232—234.  
 595. P. Winterbotham. *The City of Refuge.* Exp. 23, 1922, 32—40.

ACKERMAN shows similarity to prophetic visions. FIELD's textual notes for RV. JIRKU says that notice was originally at the close of Gen. 13. LAMBERT emends text in Nb. 6, 26 and shows that part of the story in Nb. 20, 2—13 was lost. MEINHOLD emends text in Nb. 24. The story of Nb. 16 is one according to RICHTER. The rite of the red cow is apotropeic, says SCHEFTELOWITZ, and a survival of a non-monotheistic foreign ritual. SEGAL, *versus* Driver, HDB III, 232, opposed re-emigration theory. WINTERBOTHAM studies in Nb. 35, 9—32, a Lynch law, and the religious feeling about sanctity of human life. Blood desecrates the earth because of this last notion.

## DEUTERONOMY

596. K. Budde. *Das Lied Moses Deut. 32, erläutert und übersetzt.* 1920, p. 50. Rev. Baumgärtel, TLB 41, 338—339.  
 597. — *Zu Deut. 32, 43.* JBL 40, 38—39.

598. K. Budde. *Der Segen Mose's, erläutert und übersetzt*. 1922, p. 50. Rev. Nowack, TLZ 48, 6; Stummer, OLZ 26, 328; Eissfeldt, DLZ 1924, 334—335.
599. F. C. Burkitt. *The Code Found in the Temple*. JBL 40, 166—167.
600. W. Caspari. *Weltreichbegebenheiten bei den Deuteronomisten?* OLZ 27, 8—10.
601. Eichroth. *Bahnt sich eine neue Lösung der deuteronomischen Frage an?* NKZ 32, 1921, 41—78.
602. H. J. Elhorst. *Eine verkannte Zauberhandlung*. Deut. 21, 1—9, ZAW 39, 58—67.
603. — *Die deuteronomischen Jahresfeste*. ZAW 42, 136—145.
604. F. Field. *O. T. Revision Notes*. ET 32, 140.
605. A. Freed. *The code spoken of in 2 Kings 22—23*. JBL 47, 76—80.
606. H. H. Gowen. *The outstretched arm*. ATR 3, 74—77.
607. G. Hölscher. *Komposition und Ursprung des Deuteronomiums*. ZAW 40, 161—255. Cf. Expos. 1924, I, 230.
608. F. H. Horst. *Die Kultusreform des Königs Josia (II. Reg. 22—23)*. Rev. Eissfeldt, TLZ 49, 224—225.
609. M. Kegel. *Die Kultus-Reformation des Josia. Die Aussagen der mod. Kritik über II Reg. 22, 23, kritisch beleuchtet*. 1919, p. 133. Rev. Löhr, OLZ 24, 212; Nowack, TLZ 45, 195—196; Wiener, BS 1921, 113—117.
610. R. H. Kennett. *Deuteronomy and the Decalogue*. 1920. Rev. Burkitt, JThS 22, 61—65; Maynard, ATR 4, 173.
611. G. Kittel. *Sifre zu Deuteronomium*. I. Lieferung 1922, p. 144. Rev. Staerk, TLZ 224—225.
612. E. König. *Ist Jahwe im A. T. irgendwo als Untergott gemeint?* ZAW 40, 68—74.
613. M. Lambert. *Notes lexicographiques et exégétiques*. REJ 70, p. 92 and p. 210—212.
614. D. D. Luckenbill. *The "Wandering Aramean"*. AJSL 36, 244—245.
615. M. L. Margolis. *Le'is hasideka, Deut. 33—38*. JBL 38, 35—42.
616. K. Marti. *Zu Deut. 32, 10*. ZAW 39, 315—316.
617. J. Meinhold. *Textkonjekturen (Deut. 33, 6)*. ZAW 38, 171.
618. S. A. B. Mercer. *The little man of his eye, Deut. 32, 10*. ATR 3, 151—152.

619. T. Östreicher. *Das deuteronomische Grundgesetz*. 1923. Rev. Hemmel, TLB 45, 129—132; Sellin, Th. Geg. 17, 111—114.
620. C. R. Smith. *The priest preachers of Jerusalem*. Exp. 26, 255—258.
621. G. A. Smith. *The book of Deuteronomy*. 1918, p. 518. Rev. Barnes, JThS 20, 82—83; Calès, Rech. d. Sc. Rel. 1921, 105—110; Gordon, AJRh 24, 296—299; König, TLB 41 97—99; Lagrange RB 1919, 564—568; Podechard, Rev Sc. R., 2, 164—169.
622. W. Spiegelberg. *Zur Datierung des Deuteronomiums*. OLZ 26, 481—482.
623. C. Steuernagel. *Das Deuteronomium*. 1923, Sellin, Theol. Geg. 17, 116—117.
624. A. C. Welch. *Miscelle*. ZAW 42, 163—164.
625. H. W. Wiener. *The main problem of Deuteronomy*. BS 77, 46—82.

BUDDE emends text in masterly fashion. In JBL he answers to a criticism of Gunkel in OLZ 1920, 782ff. The third article studies Deut. 33 in the same way. BURKITT—D is exilic. CASPARI *versus* 621. EICHRODT, D is a product rather than a cause of Josiah's Reformation. ELHORST says that this rite was taken from the Canaanites. FIELD's RV translation notes. FREED maintains the code is D, *versus* Berry. GOWEN compares this Deuteronomistic idiom with other literatures. HÖLSCHER, D later than Josiah, than H and Ezekiel's code. HORST, same point of view. KEGEL says that the code found was not D only. He comes a bit late in the field to fight his battle. BURKITT, D is post exilic. KITTEL edits a rabbinical commentary of the second century A. D. KÖNIG *versus* Budde on Deut. 32, 8—9. LAMBERT emends text in Deut. 2; 28, 29, 32. LUCKENBILL illustrates Deut. 26, 5 from Sennacherib's Prism 5, 11. MARGOLIS defends text of Deut. 33, 8. It is not a Maccabean interpolation. MARTI and MEINHOLD emend text. MERCER explains by Egyptian. ÖSTREICHER, double source in 2 Kings story. Code found is not D. C. R. SMITH shows that D is product of long growth. There were two kinds of preachers, priestly and prophetic. G. A. SMITH reëdits Deut. for the Cambridge Bible; shows influence of Hosea and Isaiah on Deut.; maintains it between E and P. SPIEGELBERG, says that D is post exilic on the basis, of Deut. 11, 4 which alludes to the conquest of Egypt by Cambyeses

in 525. STEUERNAGEL 2nd edition. WELCH on 601 shows that v. 5 which embarrassed Elhorst really supports his point of view. WIENER claims mosaic authorship. Ikhnaton prepared the way before Moses. Text is handled with his usual vim. Cf. also Albright 428, Schlögl 32 (where Deut. 12—26 is taken to be a post exilic reworking of an outline of Mosaic Law read at the feast of Tabernacles in the sabbatical years), and Yerkes 585.

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## A CRITICAL BIBLIOGRAPHY OF THE PROPHETICAL BOOKS OF THE OLD TESTAMENT SINCE 1918

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THIS section is a continuation of Ackerman's bibliography in ATR I, 322—332; II, 43—45 and should be used in connection with our bibliographies in the former numbers of JSOR.

### A. HISTORICAL BOOKS (EARLY PROPHETS)

#### a) General

- 625. W. F. Albright. *Annual of the American Schools of Oriental Research*. Vol. IV, 1924.
- 625 a. A. Brassac. *Manuel biblique* par F. Vigouroux. 14th edit., Vol. II, First part 1920, pp. 326. Rev. Synave, RSPT 10, 101—102.
- 626. S. A. Cook. *Cambridge Ancient History*. Vol. II, Cambridge Univ. Press, 1924, pp. 352—406. Bibliography, pp. 667—670.
- 627. H. R. Hall. *Ancient History of the Near East*. 5th edit. London, Methuen, 1920, pp. 403—494.
- 628. H. Holzinger, R. Smend. *JE in den geschichtlichen Büchern des A. T.* ZAW 39, 181—217.
- 629. E. Kraeling. *Aram and Israel or the Arameans in Syria and Mesopotamia*. New York, Columbia Univ. Press, 1918, pp. 170. Rev. (Anon.) Bil. 14, 349—350; Burkitt, JThS 21, 340—341; Dussaud, RHR 79, 226—230; Kittel, TLB 41, 65—66; Luckenbill, AJTh 23, 127; Marquess, BR 3, 628—632; Maynard, JSOR 3, 46—47; Mercer, ATR I, 253—255; Sprengling, AJSL 39, 143; König, TLZ 45, 123—124.
- 630. H. W. Sheppard. *Variants in the consonantal Text of G 1 in the Books of Samuel and Kings*. JTS 22, 36—60.
- 631. R. Smend. Cf. 628.
- 632. J. P. Smyth. *The Bible for School and Home*. Vol. IV, *The Prophets and Kings*. 1922, pp. 227.
- 633. W. Staerk. *Zur Überlieferungsgeschichte des jüdisch-deutschen Samuel- und Königsbuches*. MGWJ 63, 1919, 20—33.



634. Vigouroux. *Manuel biblique*. Cf. 625.  
 635. H. M. Wiener. *A vital new element in OT criticism*. TT, 1918, 164—169.  
 636. — *Some factors in Early Hebrew History*. BS, 1921, 201—231; 377 ff.

ALBRIGHT identifies several towns and connects with history of period. BRASSAC conforms to Decree of "Biblical Commission." COOK, excellent study of the Rise of Israel. HALL revised but lightly. HOLZINGER edits posthumous notes of SMEND distinguishing J<sub>1</sub> J<sub>2</sub> and E in the historical books. KRAELING, complete study of the Arameans. SHEPPARD studies Hebrew Text. SMYTH gives 24 lessons, not critical. WIENER says that Baal was suppressed in MT in many places besides those commonly accepted. His second article is in line with his general theory. Cf. also JEAN 52.

#### b) Joshua

640. S. A. Cook. *Cambridge Ancient History*. II, 1924, pp. 296—351, 664—666.  
 641. G. A. Cooke. *The book of Joshua*. Cambridge University Press, 1918, pp. 268. Rev. König, TLB 41, 99. Barnes, JThS 20, 84.  
 642. S. Daiches. *Goshen in Palestine*. PEFQS, 1923, 91—93.  
 643. J. D. Davis. *The sanctuary of Israel at Shiloh*. PTR 16, 204—229.  
 644. A. Fernandez. *Aspecto moral de la conquista de Canaan*. Bibl. 3, 145—164.  
 645. F. Field. *O. T. Revision Notes*. ET 32, 140.  
 646. L. Gautier. *La Sainte Bible*. Vol. II, 1—40.  
 646a. G. Hölscher. *Zum Ursprung der Rahabsage*. ZAW 38, 54—55.  
 647. T. J. Meek. *A proposed reconstruction of Early Hebrew History*. AJTH 24, 209—216.  
 648. C. J. Ritchie. *Joshua and the miracle of the Sun*. ET 33, 521. Cf. 653.  
 649. F. Schulthess, צנח. ZAW 40, 155.  
 650. E. Sellin. *Gilgal*, 1917, pp. 113. Rev. Lods, RHPR 3, 575—579.  
 651. G. A. Smith. *Syria and the Holy Land*. London, Hodder, 1918, pp. 56.  
 651a. C. Steuernagel. *Das Buch Josua übers. u. erkl.* Göttingen, Vandenhoeck, pp. 185—304.  
 652. A. Tricot. *La prise d'Ai, Jos. 7, 1, 8, 29. Notes de critique textuelle et d'histoire biblique*. Bibl. 3, 273—300.

653. G. P. Wallace. *Joshua and the miracle of the Sun*. ET 33, 187—189.
654. R. D. Wilson. *What does "the sun stood still" mean?* PTR 16, 46—54.
- 654 a. H. Windisch. *Zur Rahabgeschichte (zwei Parallelen aus der klassischen Literatur)*. ZAW 37, 188—198.

Cook's survey of Syria and Palestine in the Light of External Evidence is an excellent study of the Amarna material. COOKE recredits Joshua for the Cambridge Bible for Schools and Colleges, a much needed work, excellent for its geographical discussions. DAICHES finds in Josh. 10, 41 and 11, 16 a Palestinian Goshen, or table land, between mountain and valley, which may be older than the Goshen of Egypt. DAVIS says that the Tabernacle was really erected by Moses and taken to Shiloh. FERNANDEZ, on the ethics of Joshua's ruthlessness. FIELD, textual notes. GAUTIER, translation and notes, in *Bible du Centenaire*. HÖLSCHER on sacred prostitution at Jericho. MEEK places Joshua before Moses and shows the importance of Shechem as a law giving center. RITCHIE questions WALLACE's theory (No. 653) on the basis of the meaning of *bo'*. SCHULTHESS emends Josh. 15, 18 = Judg. 1, 14. SELLIN claims that the older form of E told of a crossing of the Jordan above Jericho. The oldest form of J agreed with it. LODS believes that invasion was by several points. SMITH shows that the Palestinian Arab is the descendant of the Ancient Canaanite and Amorite, which of course Joshua did not exterminate. STEUERNAGEL, second edition (reprinted from first). TRICOT compares MT and LXX. WALLACE says that Josh. 10, 1—14 only means that the morning was cloudy or misty. WILSON compares with Assyrian *da'amu* the form *dom* in Josh. 10, 13 and says that it refers to a mere eclipse of the sun. The Translation given by him is difficult to understand. WINDISCH brings out parallels for Rahab story.

For the Amarna period, besides the work of COOK, reference should be made to the Assyrian material listed in our annual *Survey of Assyriology* in JSOR. Cf. also the first vol. of KITTEL's *Geschichte* (cf. 54), 4th edit., which reaches the death of Joshua. On the question of the sources cf. also BRIGHTMAN, CALÈS, HOEPL, KÖHLER, TOUZARD, on the sources of the Hexateuch entered in the preceding article (on the Pentateuch).

## c) Judges

655. A. van Asseldonk. *Ja'el uxor Heber Cinaei*. Verb. Dom. I, 29—32.
656. C. Autran. *Phéniciens, Essai de contribution à l'histoire antique de la Méditerranée*. Paris, Geuthner, 1920, pp. 161. Rev. (Anon.), RB, 1921, 313—315; Breasted, AJSL 38, 142—149; Dussaud, RHR, 1920, 100—105; Guidi, RSO, 225—228; Hall, JRAS, 1921, 646—648; Massé, Rev. africaine 1921, 400—403; Merlin, RC 88, 201—203; Pottier, Syria I, 329—332; Ronzevalle, MFO 7, 408—410; Synave, RSPT 10, 424—426; Weill, REJ 71, 219—221. Cf. also Maynard 675, Woolley 688.
- 656 a. H. L. Bishop. *Every one that lappeth of the water*. ET 35, 140.
657. R. Breuer. *Das Buch der Richter, übersetzt und erläutert*. Frankfurt, Sängers, 1922, pp. 225.
658. C. F. Burney. *Israel's settlement in Canaan. The Biblical Tradition and its Historical Background*. London, Milford, 1918, pp. 115. Rev. Burkitt, JTS 22, 93—94; Gordon, HTR 13, 87—89; Loisy, RC 86, 426—427; J. M. P. Smith, AJTh 23, 528—530.
659. — *The book of Judges*. London, Rivingtons, 1918, pp. 656. Rev. Arnold, HTR 13, 184—189; Box, CQR 89, 90—96; Fernandez, Bibl. I, 103—111; Lagrange, RB, 1919, 568—573; Sellin, TLZ 49, 102—104; J. M. P. Smith, AJSL 25, 229—231; Waterman, AJTh 23, 527—528.
660. W. Caspari. *Die Personalfrage als Kern der ältesten israelischen Staatsgründungspläne*. OLZ 23, 49—52; 97—105.
661. S. A. Cook. *Note on the Pre-Philistine Inhabitants of Askalon*. PEFQS, 1921, 171—172.
- 661 a. — *Kedesh-Naphtali and Taanach*. PEFQS, 1919, 188—193.
662. C. H. Cornill. *Jdc. 11, 33*. ZAW 37, 251—252.
663. L. Desnoyers. *Histoire des Juges*. BLE, 1918, 47—72; 87—114; 182—195; 1919, 17—33.
664. — *L'invasion des Philistins en Canaan*. BLE, 1921, 241—264.
665. — *Histoire du peuple hébreu des Juges à la Captivité*. Vol. I. *La période des Juges*. 1922, pp. 447. Rev. (Anon.)

- Month 141, 567—570; Calès, Rech. S. R. 1923, 174—177; Lods, RHPR III, 476—484; Synave, RSPT 12, 68—70; Reinach, RC, 1923, 283—285; Vincent, RB 32, 469—475; A. Vincent, Rev. d. Quest. Hist. 1919, 190—191.
666. G. Framer. *Judges* 5, 22. ET 33, 93.
667. A. Fernandez. *Jud.* 5, 12. Bibl. 2, 61—65.
668. E. Grant. *Deborah's Oracle*. AJSL 36, 295—301.
669. H. R. Hall. *Cambridge Ancient History*. II, 1924, 275—295; 661—663.
- 669 a. J. W. Jack. *Cushan-Rishathaim*. ET 35, 426—428.
670. G. Jackson. *Were the Philistines "Philistines"?* London Quart. Rev. 1921, 16—30.
671. M. Lambert. *Notes grammaticales et exégétiques*. Judges 4, 20. REJ 75, 210.
672. A. Lods. *La Sainte Bible*. II, 41—80.
673. W. Lotz. *Das Deborahlied in verbesserter Textgestalt*. NKZ 30, 191—202.
674. G. Margoliouth. *The fifth chapter of the Book of Judges*. Exp. 1919, 207—233.
675. J. A. Maynard. *Were the Phoenicians a Semitic People?* JSOR 5, 51—55. Cf. 656.
- 675 a. I. Morgenstern. *Kedesh-naphtali and Ta'anach*. JQR 9, 259—260.
676. W. J. Phythian-Adams. *Philistine origins in the Light of Palestinian archaeology*. British School of Archaeol. in Jerusalem Bull. No. 3, 20—27.
677. H. Schmidt. *Zu Jdc. 14*. ZAW 39, 316.
678. E. Sell. *The making of a Nation*. Cf. ET 35, 300.
679. E. Sellin. *Wie wurde Sichem eine israelitische Stadt*. 1922, pp. 84. Rev. Horst, TLZ 48, 173—174; Sellin, Theol. d. Geg. 17, 120—121.
680. H. Smith. *Gideon's three hundred*. ET 33, 93. Cf. No. 683.
681. F. Stähelin. *Die Philister*. Basel, Helbing. 1918, pp. 40. Rev. Gressmann, TLZ 44, 74—75.
682. C. Weidenkaff. *Ist 'en dschalüd die alttestamentliche Harod-quelle Jd. 7*. Palest. Jahrb. 17, 18—31.
683. R. Weill. *Phéniciens, égéens et hellènes dans la Méditerranée primitive*. Syria II, 120—144.

684. R. Weill. *Dissémination géographique du nom de peuple dans le monde égéo-asiatique*. Syria III, 27—38.
685. T. H. Weir. *Gideon and his three hundred*. ET 33, 330. Cf. 678.
686. — *Gideon and his three hundred*. Jdg. 7, 5, 6. ET 34, 232.
687. H. M. Wiener. *The criticism of the Gaal narrative*. Jud. 9, 26—41. BS, 1919, 359—361.
688. C. L. Woolley. *Asia Minor, Syria and the Aegean*. Liverpool Annals of Archaeol. 9, 41—56. Cf. 656.
689. V. Zapletal. *Das Buch der Richter, übersetzt und erklärt*. Münster, Aschendorff, 1923, pp. 356. Rev. Dhorme, RB 33, 136—137; Caspari, TLB 44, 308—310; Riessler Th. Quart. 104, 261 ff.
690. — *Jephthas Tochter, Kulturbilder aus der Frühzeit des jüdischen Volkes*. Pp. 380. Rev. Vincent, RB, 1921, 149—150.

AUTRAN's theory that the Phoenicians are asianic has not been well received. BISHOP compares Jdg. 7, 5 to a custom of the Baronga, says that the 300 drank while crossing tossing water with the hand to the mouth. BURNEY's Schweich Lectures for 1917, show that only part of Israel was in Egyptian bondage. The conquest of Canaan is to be found in the patriarchal stories themselves. His excellent book on Judges covers the whole early history of Israel. He does not admit a Deuteronomistic redaction of the Book. ARNOLD criticizes it with severity. CASPARI studies the form of government in Jdg. 8, 17—24. COOK finds two different battles in Jdg. 4 and 5, as MORGENSTERN 675 a. CORNILL, geographical. DESNOYERS, a vivid picture. FARMER LXX and RV better than AV here. GRANT, Deborah was the attendant at an oracular shrine known as *the Palm*. HALL studies "The Keftians, Philistines, and other peoples of the Levant" showing that the Philistines were of Lycian-Carian origin. JACK identifies with Tushratta. JACKSON shows that Philistines were more civilized than the Hebrews. LODS, Jdg. 1—20, 8 in the Bible du Centenaire; translation and notes. LAMBERT and LOTZ emend text. MARGOLIOUTH, translation and notes. MAYNARD doubts Autran's thesis, which is built on a confusion of data. PHYTHIAN-ADAMS shows on the basis of excavations at Ascalon that the Philistines arrived at the beginning of the early iron age. Their culture succeeded one characterized by imported Cypriotic-Mycenean pottery. They came in small numbers, intermarried with Canaanites and Amorites, but preserved their political organization.

Their religion became Semitic. Their armor suggests connection with proto-Hellenic or Homeric culture. SCHMIDT gives an Arab Palestinian parallel to the riddle Jdg. 14, 14. Canon SELL popularizes moderately critical results for Indian clergy. SELLIN studies Abimelech story and the stage when Canaanite and Israelite lived together in harmony. SMITH, *versus* Burney on Jdg. 7, 5, says that the 9700 lay prone. WEIR supports Smith and studies the meaning of *kara'* which is not to bow down, but to drink by putting water to the mouth. It was in that case rain water collected in pools. The second article further discusses *kara'*. WIENER says that passage is misplaced. ZAPLETAL commentary distinguishes two redactors, lays stress on poetical metre. The second book is a historical novel, accurate in its details, describing Hebrew culture at the time of the Judges. WOOLLEY opposes Autran. He says that after 1200 Syria is Ægeanized by iron using invaders from Asia Minor. They were the Phoenicians conquered by the Tzakkarai who are the Ægeo Phoenicians.

#### d) Samuel

691. H. C. Ackerman. *Saul, a psychotherapeutic analysis*. ATR III, 114—124.
692. W. F. Albright. *One Aphek or Two*. JPOS II, 184—189. Cf. 731.
- 692 a. — *The Sinnor in the story of David's capture of Jerusalem*. JPOS II, 286—290.
693. — *The site of Aphek in Sharon*. JPOS III, 50—53.
694. M. Ayala. *Un ensayo de critica textual: Catalogo de los heroes de David 2 Sam. 23, 8 (Par 11, 21)*. Rev. Ecclesiast. 22 t. 43 (1918) 498—505; 547—554; 23 t. 44 (1919) 20—27.
695. L. W. Batten. *David and Goliath*. AJSL 35, 61—64.
696. — *A commentary on the First Book of Samuel*. 1919, pp. 236. Rev. Ackerman, ATR 3, 83—84.
- 696 a. H. L. Bishop. *1 Sam. 13, 21*. PEFQS, 1924, 47 f.
697. O. H. Boström. *Alternative Readings in the Hebrew of the Books of Samuel*. Rock Island, Augustana Book Concern, 1918, pp. 60. Rev. Mercer JSOR.
698. A. Bruno. *Gibeon*. 1923, pp. 150.
699. C. W. Budden. *Was Saul an epileptic?* ET 35, 477.
701. S. T. Byington. *1 Sam. 13, 21*. JBL 39, 77—80. Cf. No. 724.
702. — אביר *1 Sam. 21, 8*. JBL 39, 82.

703. D. G. Dalman. *Die Ausgrabungen von Raymond Weill in der Davidstadt*. ZDPV 45, 22—31. Cf. 736.
704. J. D. Davis. *Medeba or the Waters of Rabbah*. PTR 20, 305—310.
705. L. Desnoyers. *La Syrie au temps de l'institution de la Royauté en Israël*. BLE, 1922, 99—115.
706. — *L'organisation du royaume de David*. BLE, 1922, 241—253.
707. — *Les guerres extérieures de David*. BLE, 1920, 340—367.
708. L. Dieu. *Les manuscrits grecs des Livres de Samuel, Essai de classement*. Muséon, 34, 14—60.
710. L. Gautier. *And who is their father?* 1 Sam. 10, 12. ET 29, 379—380.
711. H. Geers. *Hebrew textual notes*. AJSL 34, 130—131.
712. L. Heidet. *Le voyage de Saül à la recherche des ânesses de son père*, 1 Sam. 9, 1—10, 16. Bibl. I, 341—352; 518—532; II, 363—368.
713. P. Humbert. *Der Name Meri-ba'al*. ZAW 38, 86. Cf. Nos. 728, 729.
714. F. Kirnis. *Die Lage der alten Davidstadt und die Mauern des alten Jerusalem*. Rev. Löhr, OLZ 24, 263.
715. L. Köhler. *Ein Fachwort der Grauebereitung*. ZAW 40, 17—20.
- 715a. J. Kroon. *Siccine separat amara mors* (1 Sam. 15, 32). Verb. Dom. 4, 90—92.
716. A. W. Marget. גִּרְיָן נָכֵן in 2 Sam. 6, 6. JBL 39, 70—76.
717. E. W. G. Masterman. *The Ophel Hill*. PEFQS, 1923, 37—45.
718. J. A. Maynard. *Sheol and Belial*. ATR I, 92—93.
719. J. E. McFadyen. *History and Homiletics; a study in Samuel XXI, 1—14*. Exp. 1920, 20, 241—261.
720. J. Morgenstern. 2 Sam. 23, 6—7. JBL 38, 43—45.
721. C. Niebuhr. *Voraussetzungen und Entwicklungsphasen in den Berichten über David*. MVAG, 1917, II, 91—124.
722. F. E. Peiser. *Zu 1 Sam. 20, 30*. OLZ 24, 57—58.
723. W. J. Phythian-Adams. *The Mizpah of 1 Sam. 7, 5, etc.* JPOS 3, 13—20.
724. Raffaeli. 1 Sam. 13, 21. JBL 40, 184. Cf. No. 701.
725. A. H. Sayce. *The Hittite Name Araunah*. JThS 22, 267—268.

726. A. Schulz. *Die Bücher Samuels. Das erste Buch.* Münster, 1919, pp. 428. *Das zweite Buch.* 1920, pp. 384. Rev. Stummer, OLZ 24, 250—261; Caspari, TLB 41, 19—20; 44, 289 ff.
- 726 a. — *Erzählungskunst in den Samuelbüchern.* Bibl. Zeitf. 11, 6, 7. Münster, Aschendorff, pp. 48.
727. M. H. Segal. *Studies in the Books of Samuel.* JQR 9, 44—70; 10, 203—236 and 421—444.
728. W. Spiegelberg. *Zu dem Namen Meri-Baal.* ZAW 38, 172. Cf. No. 713.
729. — *Noch einmal der Name Meri-Baal.* ZAW 39, 109.
730. H. Tiktin. *Kritische Untersuchungen zu den Büchern Samuelis.* Göttingen, Vandenhoeck, 1922, pp. 71. Rev. Dhorme, RB 33, 137—138; Hempel, TLB 44, 323—325; Peters, Theol. u. Glaube 16, 83.
731. S. Tolkowsky. *Metheg ha-Ammah.* JPOS I, 195—201.
732. — *Aphek. A Study in Biblical Topography.* JPOS II, 145 ff.
733. A. Vaccari. *Il consiglio di Achitofel.* Bibl. 5, 53—57.
734. L. K. Vincent. *Néby Samouil.* RB, 1922, 360—402.
- 734 a. *Le Sinnor dans la prise de Jérusalem.* RB 33, 357—370.
735. E. E. Voigt. *The site of Nob.* JPOS 3, 79—87.
736. R. Weill. *La cité de David.* Paris, Geuthner, 1920, pp. 201 and 26 plates. Rev. Bliss, AJSL 38, 221—224; Mallon, Bibl. 2, 394—398; Pinches, JRAS, 1921, 657—658; Thomsen, OLZ 25, 63—67.
- 736 a. — B. Wolf. *Das Buch Samuels, übersetzt und erläutert.* Frankfort, Sängner, 1923. Vol. I, pp. 227.
737. Zapletal. *David und Saul.* Paderborn, 1921, pp. 406.
738. F. Zorell. *Davidis de Saul et Ionathan Nenia.* Bibl. 2, 360—363.

ACKERMAN, excellent psychological study of unsatisfied cravings as a key to Saul's ailment. ALBRIGHT first article *versus* Tolkowsky No. 732. The third article identifies Aphek with Antipatris and Qal'at Râs-el-'Ain. AYALA compare the lists of the followers of David. BATTEN shows that David was not a young boy when he killed Goliath. He writes a popular commentary for the "Bible for Home and School" Series. BOSTRÖM says that the Qerê gives variant readings. BRUNO identifies Gibeon with Gibeah of Saul.



BUDDEN says that Saul was epileptic and finds evidences of progressive degeneracy. BYINGTON emends the first text. In second article he says that the *abir ro'im* was a fighting man among shepherds. DAVIS harmonizes 2 Sam. 10 with the Chronicler. DESNOYERS makes history vivid. The study of David's army is remarkably good, especially that of its religion and customs. DIEU classifies Greek MSS of Samuel. GAUTIER compares with a common insult in Abyssinia. GEERS emends text. HEIDET studies very thoroughly the topography of Saul's search. Gibeath Saul is Sha'fat near Tell el Ful. He gives a good map. HUMBERT translates "Beloved of Baal" by comparison with Egyptian. KÖHLER on 2 Sam. 17, 19. MARGET translates "a permanent threshing floor." MASTERMAN discusses Ophel, Zion, and Millo. MAYNARD compares Belial and Belili. McFADYEN, homiletic. MORGENSTERN emends text. NIEBUHR studies the story of David in Hommel's Festschrift. PEISER emends text. PHYTHIAN-ADAMS finds that Mizpah at Tell el Nasbeh. RAFFAELI claims priority over Byington 701. SAYCE says that Araunah is a Hebraised Hittite name and means nobleman. Bath-sheba is from Bath-Kheba, Kheba being a goddess. SCHULZ excellent commentary. He has the introduction at the end. SEGAL concludes his articles on composition of the books, text and chronology. SPIEGELBERG rejects Humbert 713 because *r* had already become *y* in Egyptian. Second article strengthens his point. TIKTIN on text. TOLKOWSKY translates this term in 2 Sam. 8, 1 as "iron rod of the cubit." In second article he follows Conder in identification of Aphek with Fuku'a on Mount Gilboa. VACCARI emends text of 2 Sam. 17, 3. VINCENT 734 claims site to be that of Gibeah. Vincent 734 *versus* Albright 692a. VOIGT finds Nob very near Jerusalem, probably on hill where Government House now stands. WEILL's search for the tombs of Kings and the city of David. ZAPLETAL, a novel. ZORELL, metrical study. Albright 625 is of essential value in topography of I Sam.

### e) Kings

740. W. F. Albright. *Ivory and apes of Ophir*. AJSL 37, 144—145.  
Cf. No. 748.
741. O. T. Allis. *The fall of Nineveh*. PTR, 1924, 465—477.  
Cf. No. 760.
742. E. L. Allen. *The theophany at Horeb*. ET 33, 230—231.

743. (Anon.) *When was Nineveh destroyed?* Exp. 1924, I, 53—54. Cf. No. 760.
- 743 a. I. Benzinger. *Jahvist und Elohist in den Königsbüchern*. Stuttgart, Kohlhammer, pp. 76. Rev. Eissfeldt Theol. Bl. I, 232 ff.; Steuernagel, TLZ 47, 164 ff.; Böhl, NTS 4, 190 ff.
744. G. R. Berry. *The Code found in the Temple*. JBL 39, 44—51.
745. C. Bruston. *L'Inscription des deux colonnes du Temple de Salomon*. ZAW 42, 153—154. Cf. Exp. Aug. 1924, 148—149.
746. C. F. Burney. *Notes on some Hebrew passages*. JThS 21, 239—240.
747. W. Caspari. *Der Anfang von II. Chron. und die Mitte des Königsbuches*. ZAW 39, 170—174.
748. W. E. Clark. *The sandalwood and peacocks of Ophir*. AJSL 36, 103—119. Cf. No. 740.
749. A. Christlieb. *Bilder aus Elias Leben*. Barmen, Müller, 1919, pp. 86.
750. A. Condamin. *Le meurtre de Sennachérib*. Rech. SR 8, 418—429.
751. J. D. Davis. *Hadadezer or Ben-hadad*. PTR 17, 173—183.
752. L. Desnoyers. *Le règne de Solomon*. BLE, 1920, 11—38 and 112—140.
753. — *La sécession et le schisme des tribus d'Israël*. BLE, 1921, 359—380.
754. P. Dhorme. *Palmyre dans les textes assyriens*. RB 33, 106—108.
755. — *La fin de l'Empire Assyrien d'après un nouveau document*. RB 33, 218—234. Cf. No. 763.
756. G. R. Driver. *The Fall of Nineveh*. Theol. 8, 67—79. Cf. No. 763.
757. R. Dussaud. *Des fouilles à entreprendre sur l'emplacement du Temple de Jérusalem*. RHR 79, 318—327.
758. — *Byblos et la mention des Giblites dans l'Ancien Testament*. Syria 4, 300—315.
759. R. Eisler. *Jahres Hochzeit mit der Sonne*. MVAG, 1917, II, 21—70.
760. C. J. Gadd. *The Fall of Nineveh. The newly discovered Babylonian chronicle in the British Museum*. Luzac, 1923, pp. 42. Rev. Condamin, Rech. SR, 1924, 67—68; Gressmann, ZAW 42, 157—158, and TLZ 49, 53; Hall, Journ.

- of Egypt. *Archaeol.* 9, 254—256. Cf. also Nos. 741, 743, 755, 756, 772, 784, 793.
761. W. H. I. Gairdner. *King Hezekiah. A tragical drama in a prologue and four acts.* London, SPCK, 1923, pp. 84. Rev. Boulter, *Theology* 8, 289—290.
762. L. Gry. *Israélites en Assyrie, Juifs en Babylonie.* Muséon 35, 153—185. Reprint, pp. 60.
763. H. Gunkel. *Geschichten von Elisa.* 1922, pp. 110. Rev. König, TLB 44, 177—179; Steuernagel, OLZ 27, 30—31.
764. H. Hirschfeld. *Note on Ophir.* JRAS, 1924, 260.
765. G. Hölscher. *Das Buch der Könige, seine Quellen und seine Redaktion.* Gunkel's *Eucharisterion*, pp. 158—213.
766. F. Horst. *Die Kultusreform des Königs Josia (II Reg. 22—23).* Rev. Eissfeldt, TLZ 49, 224—225.
767. A. Jirku. *Zur Auffindung des Dtn. 2 Kn. 22.* ZAW 39, 147—148.
768. — *Eine altorientalische Freundschaftsformel.* ZAW 39, 150—151.
769. P. Jensen. *Assyrisch-babylonische Geschichte in der israelitischen Königssage.* ZA 35, 81—98.
770. A. M. Kleber. *The chronology of 3 and 4 Kings and 2 Paralipomenon.* Bibl. 2, 3—29 and 170—205.
771. J. O. Leath. *The Deuteronomic Reform.* Method. Quart. Rev. 1923, 506—516.
772. W. F. Lofthouse. *Tablet BM No. 21901 and politics in Jerusalem.* ET 35, 454—456. Cf. No. 760.
773. D. D. Luckenbill. *The annals of Sennacherib.* Chicago, Univ. Press, 1924, pp. 207.
774. D. I. Macht. *A Pharmacological Study of Biblical "Gourds."* JQR 10, 185—197.
775. S. A. B. Mercer. *The testimony of II Kings 11, 12.* ATR 6, 44—45.
776. J. Miklik. *3 Kn 8, 12—13.* BZ 15, 9—14.
777. G. Möller. *König Sib'u = סִיבְּעָא, der ägyptische Gegner Sargons.* OLZ 22, 145—147.
778. B. Moritz. *Arabien: Studien zur physikalischen und historischen Geographie des Landes.* Pp. 63—133, Hannover, Lafaire, 1923. Rev. Margoliouth, ET 34, 457—458.
779. T. Nicklin. *Two chronological enigmas in the O.T.* ET 35, 168.

780. J. Offord. *The assassination of Sennacherib*. PEFQS, 1918, 88—90.
781. — *Ἐπιλόγων*. PEFQS, 1918, 133.
782. A. T. Olmstead. *History of Assyria*. New York, Scribners, 1923, pp. 724.
783. S. Prentice. *Elijah and the Tyrian alliance*. JBL 42, 33—38.
784. I. M. Price. *The Nabopolassar Chronicle*. JAOS 44, 122—129. Cf. No. 760.
785. A. Schulz. *Das Wunder zu Kana im Lichte des Alten Testaments*. BZ 16, 93—96.
786. A. Schwarz. *Die Schatzkammer des Tempels in Jerusalem*. MfGuWdJ 63, 1919, 227—252.
787. D. Sidersky. *La stèle de Méša, index bibliographique*. 1920, pp. 34. Reprinted from *Revue archéologique*. Rev. Lambert, REJ 71, 109—110.
788. — *L'Inscription de Silohé*. JA, 1918, 11, 558—561.
789. — *Date de la destruction du Temple de Salomon*. JA, 1918, 12, 475—478.
790. J. M. P. Smith. *The conservatism of Early prophecy*. AJTh 23, 290—299.
791. R. Storr. *Die Unechtheit der Mesa-Inschrift*. TQS 99, 196—225, 378—421.
792. M. Vernes. *La prière d'Ezéchiás*. JA, 1919, 14, 481—485.
793. A. G. Welch. *The significance for O. T. History of a new tablet*. ET 35, 170—172. Cf. No. 760.
794. H. M. Wiener. *The Tartan's Expedition in chronology and prophecy*. NTS, 1923, 3—6.
795. H. Wilbers. *De zonen der profeten*. Studiën 91, 467—471.
796. A. Ungnad. *Der Ort der Ermordung Sanheribs*. ZA 35, 50—51.

ALBRIGHT, remarking on Clark 748, locates Ophir in Somaliland. ALLIS, excellent study of Gadd 760 which he harmonizes with biblical account. ALLEN, theophany in 1 Kn. 19 is a symbol of social troubles which were the birthpangs of the kingdom. Anonymous writer shows that Gadd's account supports Josephus against MT in regard to Necho. BERRY says that the Code found was not D but H or a large part of it. BRUSTON shows that Bo'az is a name of Baal from a Neo-punic inscription. BURNEY on 1 Kn. 18, 21. CASPARI makes transition easy by slight changes in the division of sections. CLARK, Ophir was not in India. CHRISTLIEB,

on Elijah's life. CONDAMIN, Sennacherib was murdered in Nineveh, not in Babylon. DAVIS defends MT text. DESNOYERS, vivid descriptions of Solomon's building activity, of his greatness and decline. DHORME defends the reading Tadmor in 1 Kn. 19, 18. Second article and that of DRIVER on Gadd 760. DUSSAUD calls attention to our lack of real knowledge of the Temple. In second article he makes a good emendation of 1 Kn. 5, 32. EISLER illustrates Ps. 19, 2—7 and 1 Kn. 8, 12 f. by semitic marriage customs. GADD fixes 612 as date for Fall of Nineveh and reconstructs history of last years of the Assyrian Empire. Canon GAIRDNER, Hezekiah dramatized. GRY studies traces of sojourn of Israelites in business cuneiform documents. The Israelites were near Harran. GUNKEL shows the development of story of Elisha. HIRSCHFELD, LXX in Gen. 10, 28 shows that it was Uphir, probably in South Arabia. HÖLSCHER, sources of Kings. HORST, Code found is not D. JIRKU 767, Hittite parallel to finding of Code in KBoI. JIRKU 768, a salutation in 1 Kn. 22, 4 and 2 Kn. 3, 7 also explained by KBoI. JENSEN compares Solomon and Tiglathpileser III, Shalmanezar and David. He would find an influence of Assyrian records on Hebrew historical documents. KLEBER claims to have constructed a continuous chronology of the period on the basis of Hebrew text unchanged and of five principles, one being that the Southern kings follow the sacred year beginning with Nisan, the Northern kings the (older) civil year beginning with Tishri. LEATH studies the causes, scope, and effect of Deuter. reform. LOFTHOUSE on Gadd 763. LUCKENBILL, translations and historical discussion. MACHT studies especially 2 Kn. 4, 39 and the use of flour as antidote to a dangerous colocynth. MERCER compares with Gudea. MIKLIK emends text. MÖLLER finds the name of Sib'u on an ushebtî. MORITZ places Ophir in South Arabia, discusses at length Solomon's expedition, equates Ezion Geber with the Ghadā bushes of Geber (their owner). NICKLIN dates Hezekiah in 728—699 (pp. 168—169). OFFORD on Scheil's prism and Harper 12. In second article he illustrates the LXX in 2 Kn. 3, 4 with an inscription on the mirror of a Corinthian hetaira who fleeced her admirers. OLMSTEAD shows the place of Israel and Juda in Assyrian politics. PRENTICE says that the Baal worship fought by Elijah was Tyrian. PRICE on Gadd 760. SCHULZ compares Jno. 2 to the stories of Elijah-Elisha. SIDERSKY explains an obscure passage of Siloam inscription. SIDERSKY 789

shows that date in Jer. 52, 12—13 is right, but 2 Kn. 25, 8—9 is wrong. SMITH shows how the early prophetic policy of hostility to civilization lost out. STORR proves to his own satisfaction that the stela of Mesa is a forgery. VERNES tells us that Hezekiah went to the Temple, lifted the cover of the sacred stone which was Yahweh, and took the answer in the square oracle pocket containing the sacred lots (Urim and Thummim). WELCH on Gadd 760. He thinks that there was no battle at Megiddo. Josiah was simply punished there. WIENER, chronology of Hezekiah's reign. WILBERS on the sons of the prophets. UNGNAD reiterates OLZ, 1917, 358 f. Cf. also Weill 736. Much of the literature on Deuteronomy previously listed bears on the Reformation of Josiah.

## B. LATER PROPHETS

## a) General

800. Aalders. *De Profeten des Ouden Verbonds*. Kampen, Kok, 1919, pp. 286. Rev. Mercer, ATR 2, 245—246; J. M. P. Smith, AJTh 23, 395; Vandervorst, RB, 1920, 580—589.
801. H. C. Ackerman. *The nature of Hebrew prophecy*. ATR 4, 97—127.
802. W. A. C. Allen. *Old Testament Prophets. A study in personalities*. Cambridge, Heffer, 1919, pp. 195. Rev. (Anon.), CQR 89, 337—338.
803. W. R. Aytoun. *The rise and fall of the "Messianic Hope" in the sixth century*. JBL 39, 24—43.
804. W. E. Barnes. *The task of the prophets*. Interp. 16, 187—199.
805. A. Brassac. *Manuel Biblique*, par F. Vigouroux. 14th edit. Rev. Synave, RSPT 10, 101—102.
806. D. Buzy. *Les symboles de l'Ancien Testament*. 1923, pp. 429. Rev. Bartley, Studies, 1923, 337—338; Calès, Rech. S. R. 1923, 185—188; Dhorme, RB 33, 139—140; Vincent, Polybiblion 96, 168—169.
807. A. Causse. *Les pauvres d'Israël, Prophètes, Psalmistes, Messianistes*. 1922, pp. 173. Rev. (Anon.), RB, 1922, 622—624; Longo, Bil. 1924, 358—359; Podechard, RevSR 3, 381—385; Synave, RSPT 12, 77—79. Cf. No. 829.
808. — *Sentiment de la nature et symbolisme chez les lyriques hébreux*. RHPR 1, 387—408.

809. F. C. Eiselen. *The prophetic books of the O. T. Their origin, contents, and significance.* 2 vol. together pp. 628. New York, Methodist Book Concern, 1923. Rev. Mackay, PTR, 1924, 333—335.
810. K. Fullerton. *Prophecy and Authority. A study of the History of the Doctrine and Interpretation of scripture.* New York, Macmillan, 1918, pp. 235. Rev. Ackerman, ATR 2, 244—245; König, TLB 43, 199—200; Mercer, ATR 3, 67. Cf. also Box, Exp. Sept. 1924, 168.
811. A. R. Gordon. *The prophetic Literature of the O. T.* 1919, pp. 121.
812. H. Gunkel. *The secret experiences of the prophets.* Expos. May 1924, 356—366; July 1924, 23—32. Cf. No. 839.
813. J. Hänel. *Das Erkennen Gottes bei den Propheten.* Stuttgart, Kohlhammer, 1923, pp. 268. Rev. Bertholet, TLZ 48, 249—251; Sellin, Theol. d. Geg. 17, 131—132.
814. J. Hempel. *Jahwegleichnisse der israelitischen Propheten.* ZAW 42, 74—104.
815. H. W. Hertzberg. *Prophet und Gott.* 1923.
816. J. G. Hill. *The prophets in the light of to-day.* New York, Abingdon Press, 1919, pp. 240. Rev. Mercer, JSOR 4, 96.
817. H. W. Hines. *The prophet as mystic.* AJSL 40, 37—71.
818. P. Humbert. *Remarques sur l'actualité des prophètes hébreux.* RTP 6, 253—280.
819. W. Jacobi. *Die Ekstase der alttest. Propheten.* München, Bergmann, 1920, pp. 62. Rev. Synave, RSPT 11, 136—138.
820. A. C. Knudson. *The prophetic movement in Israel.* New York, Methodist Book Concern, 1921, pp. 174.
821. E. König. *Eine fragliche Sonderbedeutung von Wort und Zahl für die Auslegung des A. T.* ZAW 40, 46—68.
822. — *Die messianischen Weissagungen des A. T.* Rev. Baumgartner, TLZ 48, 223—224; Sellin, Theol. d. Geg. 17, 130—131; Synave, RSPT 13, 92—93.
823. — *Are there any Messianic Predictions?* Theol. 9, 6—13.
824. — *Prophecy (Hebrew).* Hastings', ERE 10, 384—393. Cf. Box, Exp. Sept. 1924, 167—171.
825. M. Lambert. *Quelques observations sur le caractère littéraire des prophètes.* RHR 82, 239—247.

826. C. Lattery. *The prophets*. In *The Religion of the Scriptures*, edit. by C. Lattery. Cambridge, Heffer, 1921.
827. J. J. Lias. *The evidence of fulfilled prophecy*. BS 77, 23—45 and 204—220.
828. A. Lods. *Les prophètes d'Israël et la fin des guerres*. Le Semeur 1918, 601—617.
829. — *Les pauvres d'Israël d'après un ouvrage récent*. RHR 85, 190—201. Cf. No. 807.
830. G. P. Mains. *Prophetic illusion*. BW, 1918, 323—331.
831. K. Marti. *La réformation et les prophètes d'Israël*. RTP 6, 97—106.
832. I. G. Matthews. *How to interpret O. T. prophecy*. BW 52 (1918), 326—334; 53, (1919), 87—112, 206—224, 328—335.
833. H. J. Pickett. *The Hebrew Prophet and the Modern Preacher*. London, Holborn Pub. House, 1922, pp. 291. Rev. (Anon.), ET 34, 3—5.
834. T. Reinach. *Le Judaïsme prophétique et les espérances actuelles de l'humanité*. REJ 70, pp. ix—xxvii.
835. T. H. Robinson. *The Ecstatic Element in O. T. Prophecy*. Exp. 1921, 21, 217—238.
836. — *Prophecy and the Prophets in Ancient Israel*. New York, Scribners, 1923, pp. 222. Rev. Hirschfeld, JRAS, 1924, 137—138; Mackay, PTR, 1924, 337—338. Cf. Box, Exp. Sept. 1924, 171—172, (Anon.), ET 34, 444—445.
837. E. Sachsse. *Die Propheten des AT und ihre Gegner*. 1919, pp. 19.
838. F. K. Sanders. *Old Testament Prophecy*. New York, Scribners, 1921, pp. 110. Rev. Synave, RSPT 12, 70—71.
839. H. Schmidt. *Die großen Propheten* (in *Die Schrift d. AT in Auswahl*). 2nd edit., 1923, pp. 568 with introd. by Gunkel. (cf. No. 812). Rev. Hänel, TLB 45, 99—101.
840. L. Thimme. *Prophetenstimmen und Bilder aus vergangenen Tagen*. Marburg, 1920, pp. 128. Rev. Procksch, TLB 43, 68—69.
841. E. Tobac. *Les prophètes d'Israël*. Vol. I, Lierre, 1919, pp. 328, vol. II—III, 1921, pp. 616. Rev. (Anon.), RB, 1920, 463 and 1922, 151—152; Calès, Rech. SR 12, 119—121; Synave, RSPT 10, 113—114; 11, 138—139; Vincent Polybib. 96, 168.



842. A. Vaccari. *Le versione arabe dei profeti*. Bibl. I, 266—268; II, 401—423; III, 401—423.
843. A. C. Welch. *The Prophets and the World Order*. Exp. 1919, 18, 81—98.
844. H. Wiener. *The prophets of Israel in history and criticism*. London, Scott, 1923, pp. 196. Rev. (Anon.), Month 141, 474; Dhorme, RB 33, 138—139; Kyle, BS, 1923, 567—568; Löhr, TLZ 48, 273—274; Loisy, RC, 1923, 402—403; Mercer, JSOR 8, 39—40; Synave, RSPT 13, 93—94; Windfuhr, OLZ 26, 619—621.
845. M. D. Willink. *The prophetic consciousness*. London, SPCK, 1924, pp. 128.
846. J. M. T. Winther. *Prophet and Prophecy*. BR 8, 213—228 and 400—416.

AALDERS makes a thorough psychological study, rejects the possibility of ecstatic derwishes. His work is marred by unprogressive views on the date of prophets and the lack of historical method. ACKERMAN finds the inspiration of prophecy in idea of Yahweh as a justice deity. ALLEN is helpful but uncritical. AYTOUN says that Messianic hope arose out of the larger hope of the Restoration of Israel, a secondary cause being the prediction of the perpetuity of the house of David, a belief which however was not accepted by the greater prophets. There was hardly any exilic Messianic hope. BARNES finds that prophetic task was to deliver a message of judgment. BRASSAC traditionalist. BUZY believes that symbols were real. His study is thorough. CAUSSE lays stress on prophetic hostility to civilization, and on yearnings of the "poor" after righteousness in the teaching of the prophets, and in the Psalter which is mostly the work of the downtrodden. In his article he shows the abuse of symbolism. EISELEN shows a cautious scholarship, openminded, devout. FULLERTON shows abiding value of living voice of authority. GORDON an excellent small book laying stress on spiritual ideals. GUNKEL, the second of his three introductory essays in Schmidt 839. HÄNEL shows that the writing prophets knew God by perception, inspiration and reflection. HEMPEL on symbolistic and realistic representation of Yahwe. HERTZBERG, religion of prophetism before exile. HILL, popular. HINES, a psychological study. HUMBERT, present meaning of prophetic message. JACOBI is a medical man. He tries more thoroughly than Hölscher

to apply Wundt's psycho-physiological theory. He would seek the origin of ecstasy in Asia Minor and Greece in the eighth century. KNUDTSON, excellent manual for adult classes. KÖNIG 821 on gematria and symbolism of prophets. KÖNIG 822, 823 Hebrew Messianism fundamentally unique. KÖNIG 824, a complete survey. LAMBERT shows importance of such a study which is yet to be done. LIAS defends the automatic view of divine inspiration. LODS, no peace without Triumph of Right. LODS 829 on CAUSSE 807. MAINS, the spirit of prophecy as a most valuable leaven in human thought. MATTHEWS, an excellent study for the American Institute of Sacred Literature. PICKETT gave the twenty-second Hartley Lectures, showing similarity of messages. REINACH, prophetism an answer to the yearnings of to-day. ROBINSON 835 claims that, like the early *nabi*, the prophet was an ecstatic. After the ecstasy, he or some one else wrote down the oracle. The prophetic books are built of fragments of oracular matter. ROBINSON 836, a sketch of the history of prophecy embodying newer views on prophets, with a good bibliography by Peake. SACHSSE, popular. SAUNDERS for college students, very condensed. SCHMIDT, excellent translation and notes. THIMME, popular sketches. TOBAC, excellent commentary, Louvain school. VACCARI, a Syrian Arabic version following the Peshito, may be the work of Pethion, ninth century. WELCH, the eternal order is ever coming slow. WIENER, an answer to Kuenen which lacks method but makes up for it, in the words of "Month", by a certain frank brutality. WIENER admits a second Isaiah! WILLINK compares to mysticism. WINTHER, futuristic view reinstated. Reference should also be made here to Olmstead 782 which connects the political activity of the prophets with Assyrian history. See also section on prophetism in our bibliography of Religion of Israel.

#### b) Isaiah as a whole

850. B. Duhm. *Das Buch Jesaja*. Göttingen, Vandenhoeck, 1922, pp. 490. Rev. Herrmann, OLZ 26, 572—573; Longo, Bil. 1924, 356—357; Mercer, ATR 7, 75; Sellin, Theol. d. Geg. 17, 117—118; Volz, TLB 49, 53—54.
851. M. Lambert. *Notes lexicographiques et exégétiques*. REJ, vol. 70, 90—91 and 214—215; vol. 71, 94—95.
852. J. J. Lias. *The unity of Isaiah*. BS, 1918, 267—274.

DUHM, fourth edition, few changes. LAMBERT and PERLES excellent notes emending text or defending it. LIAS defends unity of book.

c) Isaiah, 1—39

853. F. M. Abel. *Le tombeau d'Isaïe*. JPOS II, 25—33.
854. H. C. Ackerman. *The Immanuel sign and its meaning*. AJSL 35, 205—214.
855. W. F. Albright. *The Assyrian march on Jerusalem*. Annual oft. Am. Sch. of Or. Res. 4, 134—140.
856. H. J. D. Astley. *Ladies' fashions in Jerusalem*. Int. 16, 127—134.
857. R. A. Beardslee. *Hebrew poetry, a criticism*. JBL 39, 118—130. Cf. No. 867.
858. — *The problem of Hebrew poetry*. BR 4, 124—148.
859. A. Brux. *Is. 7, 6*. AJSL 39, 68—71.
860. K. Budde. *Zwei Beobachtungen zum alten Eingang des Buches Jesaja*. ZAW 38, 58.
861. A. Condamin. *Isaïe 7, 16*. Rech. SR, 1923, 160—161.
862. D. H. Corley. *Messianic prophecy in First Isaiah*. AJSL 39, 220—224.
863. P. Dhorme. *Le désert de la mer*. RB, 1922, 403—406.
864. B. R. Downer. *The added years in Hezekiah's Life*. BS, 1923, 250—271 and 359—391.
865. W. Erbt. *Zu F. E. Peisers Jesaja Kap. 9*. OLZ, 1918, 78—81.
866. R. C. Faithfull. *Immanuel*. ET 32, 45.
867. K. Fullerton. *The rhythmical analysis of Is. 1, 10—20*. JBL 38, 53—63. Cf. No. 857.
868. — *The original form of the refrains in Is. 2, 6—21*. JBL 38, 64—76.
- 868 a. — *The interpretation of Isaiah 8, 5—10*. JBL 43, 253—289.
869. — *The problem of Isaiah. Chapter 10*. AJSL 34, 170—184.
870. — *Immanuel*. AJSL 34, 256—283.
871. — *The stone of the foundation*. AJSL 37, 1—50.
872. — *Viewpoints in the Discussion of Isaiah's Hopes for the future*. JBL 41, 1—101.
873. — *The problem of Isaiah*. JR 1, 307—309.
874. T. J. Gaehr. *Shear-Jashub, or the Remnant Sections in Isaiah*. BS 79, 363—371.
875. H. Geers. *Hebrew textual notes*. AJSL 34, 132—134.

876. A. H. Godbey. *The word "virgin" in Isaiah 7, 14.* Meth. Quart. Rev. 1924, 513—522.
877. A. R. Gordon. *The prophets as internationalists.* BW 51, 212—215 and 269—271.
878. G. Hartford. *The Prince of Peace.* Exp. 1919, 17, 81—99.
879. P. Haupt. *The poems of Isaiah.* Am. J. of Philol. 45, 59—61.
- 879a. S. A. Hirsch. *Is. 14, 12.* JQR 11, 197—199.
880. R. M. Jones. *The Remnant.* London, Swarthmore Press, 1920, pp. 15—24.
881. D. J. van Kathwijk. *Exegetica, Jasaja 11, 1—5.* Gereform Theol. Tijdschr. 19 (1918/1919), 221—233.
882. L. Köhler. *בלייל חמיץ.* Is. 30, 24. ZAW 40, 15—17.
883. M. Löhr. *Jesaias Studien III.* ZAW 37, 59.
884. P. Lohmann. *Die selbständigen lyrischen Abschnitte in Jes. 24—27 herausgegeben von O. Eissfeldt.* ZAW 37, 1—76.
885. W. H. Marquess. *El Gibbor Is. 9, 6.* BR 3, 616 ff.
886. S. A. B. Mercer. *Isaiah 9, 1—2.* ATR 2, 152—153.
887. J. P. Peters. *Notes on Isaiah.* JBL 38, 77—93.
888. W. Popper, in L. I. Newman and W. Popper. *Studies in Biblical Parallelism*, pp. 211—388. Rev. Ackerman, ATR 2, 329—332; Gaster, JRAS, 1920, 104—106.
889. W. Popper. *Parallelism in Isaiah.* 1923. Rev. Mercer, JSOR 8, 43.
890. — *A suggestion as to the sequence of some prophecies in the first Isaiah.* Hebrew Union College Annual 1924, 79—96.
- 890a. E. Power. *Parrulus natus est nobis.* Is. 9. 6 Verb. Dom. 2, 360—363.
891. J. Ridderbos. *De Messias-Koning in Jesaja's Profetie.* Rev. König, TLB 42, 71—73.
892. S. Schiffer. *Un chant de triomphe méconnu sur la mort de Sanchérib.* REJ 76, 176—182.
893. E. Sell. *Isaiah 1—39.* Diocesan Press, Vepery, Madras. Cf. ET 35, 300.
894. H. W. Sheppard. *First twelve chapters of the Book of Isaiah.* 1922. Rev. Cook, JTS 97, 103.
- 894a. J. M. P. Smith. *Butter and Honey.* AJSL 40, 292—294.
895. M. Thilo. *In welchem Jahre geschah die sogenannte syrisch-eframitische Invasion und wann bestieg Hiskia den Thron?*

Barmen, 1918, pp. 24. Rev. Caspari, TLB 40, 47—48; Landersdorfer, Theol. Rev. 18, 166.

896. A. Vaccari, *πολις ασεδευ*. Is. 19, 18. Bibl. 2, 353—356.

897. F. Zorell. *Isaiae Carmen de vinea Domini*. Bibl. 3, 440—442.

898. — *Vaticinium Messianum Isaiae* 9, 1—6 Heb. = 9, 2—7 Vulg. Bibl. 2, 215—218.

ABEL thinks that Isaiah's tomb would be near the tomb of the Kings on Ophel. ACKERMAN—the sign is a Messianic miracle, the mother is only vaguely referred to. ALBRIGHT emends Is. 10, 28—32. ASTLEY on Is. 3, 16—24. BEARDSLEE 857 criticizes reconstructed text of Fullerton 867 and gives his own translation, already printed in BR 1918 and 1919. BEARDSLEE 858 includes good translation of the first two chapters of Isaiah. BRUX explains this difficult passage. BUDDE says that book of Isaiah began with the present title of chapter I followed by chapter VI. CONDAMIN defends his translation of *asher* in Is. 7, 16 in his *Livre d'Isaie*, p. 51. CORLEY claims that messianic prophecies were interpolated in First Isaiah by orthodox editors who also added Second Isaiah to book. DHORME shows that the Desert of the Sea means the steppelike Sea Land occupied by Merodach Baladan. DOWNER, harmonistic. ERBT emends text. FAITHFULL, Immanuel in Is. 8, 8 is sarcastic. FULLERTON 867 translation of emended text. FULLERTON 868 reconstructs text. 868a rejects 6b as a gloss and studies Immanuel problem. FULLERTON 869, no inviolability of Jerusalem in real text. Fullerton 870, the young woman is the wife of Ahaz. FULLERTON 871, Is. 28, 16 is not Isaianic. FULLERTON 872 shows Isaiah's remarkable protest against the political nationalism implied in the eschatology of popular prophets. FULLERTON 873 outlines the present problems. Does he emphasize historical and ethical features, or is a founder of eschatology? Is he opposed to ceremonial or not? Is the Remnant a little band of disciples ethically prepared for the future? Nature of Isaiah's faith. His Quietism. The inviolability of Zion. The Davidic Messiah. GEERS emends text of Is. 7, 7; 11, 5 and 31, 8—9. GODBEY's exhaustive study proves that the word means "young woman." GORDON, popular study of Isaiah as an internationalist. HARFORD homiletic study of Is. 9, 6. HAUPT on prophetic inspiration. HIRSCH, morning star means sun. JONES, the Remnant Idea as the beginning of a thread running through religious history. KÖHLER translates a fodder of rumex. LOHMANN reconstructs text on metrical

grounds. MARQUESS stresses unique manifestation of divine power. MERCER slightly emends text and compares with Book of the Dead. PETERS, a scheme of compositions of Isaiah, ch. 13—14 on the destruction of Babylon. Ch. 24—27, time of Alexander. POPPER 889, parallelism as a basis of verbal criticism. POPPER 890 classifies on a literary and linguistic basis operating in premasoretic text. Canon SELL popularises critical results for Indian Christian workers. SCHIFFER studies Is. 14, 16—21 whose text he emends lightly. It is Isaianic. SHEPPARD, new translation. SMITH explains 7, 14—16 (15 being a gloss). THILO compares 2 Kn. 16 with history of Tiglath-Pilezer. VACCARI, LXX misread *daleth* for *resch*. ZORELL 897 and 898 emended text on metrical basis.

#### d) Isaiah 40—66

899. R. A. Aytoun. *The servant of the Lord in the Targum*. JThS 23, 173—180.
900. L. K. Bleeker. *Jojachim, der Ebed-Jahwe*. ZAW 40, 156.
901. M. Th. Böhl. *Der "Knecht des Herrn" in Jezaja*. 1923. Rev. Gressmann, ZAW 42, 156—157.
902. L. E. Brown. *Early Judaism*. Cambridge Univ. Press, 1920, pp. 248. Rev. (Anon.), RB, 1921, 297; J. M. P. Smith, JR 1, 323—324; Synave, RSPT 11, 141—142.
903. M. Bittenwieser. *Where did Deutero-Isaiah live?* JBL 38, 94—112.
904. D. Cameron. *The sure mercies of David*. ET 29, 562. Cf. No. 909.
905. H. Chadwick. *The servant of Jahweh*. Irish Quart. Rev. 15, 1920, 330—342.
906. W. H. Cobb. *On the textual Crux in Isa. 48, 8*. JBL 39, 168—170.
907. J. D. Davis. *An interpretation of Is. 40, 3*. PTR 18, 638—645.
908. J. Fischer. *Wer ist der Ebed in den Perikopen Is. 42, 1—7; 49, 1—9; 50, 4—9; 52, 13—53, 12? Eine exeg. Studie*. Münster, Aschendorff, 1922, pp. 116. Rev. Sellin, Theol. d. Geg. 17, 118; Synave, RSPT 13, 95.
909. W. Glynne. *The sure mercies of David*. ET 29, 425—427.
910. A. Guillaume. *Is. 44, 5 in the light of the Elephantine papyri*. ET 32, 377—379.
911. A. Jirku. *Ich habe dich bei deiner Hand gefaßt, Jes. 42, 6*. ZAW 39, 159.

912. M. Haller. *Die Kyros-Lieder Deuterojesaias*. Gunkel's Eucharisterion, pp. 261—277.
913. P. Haupt. *The servant of Jhvh*. JAOS 44, 157.
914. L. Köhler. *Deuterojesaja (Is. 40—55), stilkritisch untersucht*. 1923, Beih. z. ZAW 37. Giessen, Töpelmann, 1923, pp. 143.
915. — *Jes. 63, 4*. ZAW 39, 316.
916. J. E. McFadyen. *A new view of the servant of the Lord*. ET 34, 294—296. Cf. No. 920.
917. J. Marti. *Les chapitres 56—66 du Livre d'Esaïe. Traduits et Commentés*. Nancy, Berger-Levrault; Paris, Geuthner, 1924, pp. 220. Rev. Ackerman, ATR 7, 190.
918. J. Meinhold. *Jes. 59, 10*. ZAW 40, 156—157.
919. H. G. Mitchell. *The servant of Yahweh in Isa. 40—55*. JBL 38, 113—128.
920. D. S. Mowinckel. *Der Knecht Jahwäs*. Giessen, Töpelmann, 1921, pp. 69. Rev. (Anon.), RB, 1922, 153; Nowack, OLZ 25, 172—173; Synave, RSPT 11, 145—146.
921. E. Sell. *The Prophets of the Exile*. Diocesan Press, Vepery, Madras. Cf. ET 35, 300.
922. J. Skinner. *The book of the prophet Isaiah. Ch. XL—LXVI in the Revised Version*. Cambridge Univ. Press, 1918, pp. 364. Rev. Calès Rech, SR 12, 111—113; Synave, RSPT 11, 140—141.
923. J. M. P. Smith. *The ethical significance of Isaiah, chapter 53*. JR 3, 132—140.
924. P. Volz. *Jesaja 53*. Budde's Festschrift 180—190.
925. O. C. Whitehouse. *The historical background of the Deutero Isaiah*. Exp. 1923, vol. 25, 241—259; 321—344; 405—426; vol. 26, 108—129.
926. D. Yellin. *The use of ellipsis in "Second Isaiah."* JPOS I, 132—137.

AYTOUN adds to his study of the Servant in the Targum a translation of Is. 52, 13—53, 12. BLEEKER claims priority on Bühler. BÖHL compares the servant with the Assyrian poem *ludlul bel nimeki*. BROWNE, original study of Juda hafter the exile. Is. 63, 7—64, 11, the work of a Samaritan. BUTTENWIESER reached independently of Maynard the view that Deutero Isaiah lived in Judah. He brings new arguments which have also remained unanswered. CAMERON maintains translation "everlasting covenant." CHADWICK distinguishes

two servants. COBB offers new translation. DAVIS, very thorough on "the wilderness." FISCHER, the servant is not collective but an individual to come. GLYNNE explains as the lovingkindnesses sung by or to a David whether historical or ideal. GUILLAUME explains Is. 44, 5 by Assuan papyrus K on branding. JIRKU illustrates by KBoI correspondance. HALLER endorses Mowinckel 920. The servant was probably at the Camp of Cyrus, but not in Babylon. KÖHLER 914, surveys vocabulary, grammar, style of Is. 40—55, emends text, gives new translation, with special attention to metrical rules. KÖHLER 915 translates *šenath geulay* as "Jahr meiner Blutrache." McFadyen outlines Mowinckel 920 as set forth by Gunkel in "Ein Vorläufer Jesu," but does not apparently endorse it. MARTI, translation and thorough commentary of the various fragments called Trito-Isaiah. MEINHOLD emends text. MITCHELL translates the songs. The servant is not always Israel as a whole. MOWINCKEL claims that the servant is the prophet himself. He suffers, not in the place of men but for their good. Canon SELL studies 2 Is. and Ezekiel for mission workers in India. SKINNER revises this commentary for the Cambridge Bible; sober, excellent, reliable. SMITH thinks that we have here vicarious atonement through group solidarity with the world. VOLZ Is. 53 teaches that the sufferings of the guiltless expiate for the guilty. WHITEHOUSE describes Babylonian background of exilic community, especially in religion, mythology, and magic. The exiles were about 50,000 at the outset. They were not slaves. YELLIN finds ellipsis where we should use dots.

#### e) Jeremiah

930. L. E. Binns. *The Book of the Prophet Jeremiah*. London, Methuen, 1919. Rev. Barnes, JTS 21, 79—80; Guillaume, Theol. 1, 111—113.
931. K. Budde. *Über das erste Kapitel des Buches Jeremia*. JBL 40, 23—27.
932. A. Condamin. *Le livre de Jérémie*. Paris, Gabalda, 1920, pp. 425. Rev. (Anon.), Eccles. Rev. 62, 710—711; Binns, JTS 22, 402—404; Calès, Rech. SR 12, 113—119; Desnoyers, BLE, 1921, 67—71; Kissane, Ir. Quart. Rev. 15, 275—276; Lagrange, RB, 1922, 130—135; Lambert, REJ 71, 108—109; J. M. P. Smith, AJSL 38, 71; Vaccari, Bibl. 2, 92—98.



933. B. Haensler. *Zu Jer. 1, 5*. ZAW 16, 45—53.
934. J. Hempel. *God and the World in the religious faith of Jeremiah*. JR, 1924, 32—45. Cf. Exp. Aug. 1924, 148.
935. F. Horst. *Die Anfänge des Propheten Jeremia*. Rev. Eissfeldt, TLZ 49, 223—224.
936. A. Jirku. *Jer. 26, 22 f., die Folge eines Vertrages*. ZAW 39, 148.
937. M. Lambert. *Notes exégétiques et lexicographiques*. REJ 71, 95—97 and 202—206.
938. — *Notes grammaticales et exégétiques*. REJ 75, 210.
939. J. E. McFadyen. *Jeremiah in Modern Speech*. London, Clarke, 1919, pp. 220.
940. T. J. Meek. *The poetry of Jeremiah*. JQR 14, 281—289. Cf. Exp. Aug. 1924, 146—147.
941. — *Was Jeremiah a Priest?* Exp. 1923, vol. 24, 215—222.
942. J. Offord. *The Queen of Heaven*. PEFQS, 1918, 90—92.
943. G. Ricciotti. *Il libro di Geremia*. Torino, 1923, pp. 344. Rev. Dhorme, RB 33, 140—141; Longo, Bil. 1924, 357—358; Vaccari, Bibl. 5, 217—218.
944. T. H. Robinson. *Note on the text of Jer. 4, 11*. JTS 23, 68.
945. — *The structure of Jeremiah 50—51*. JTS 19, 251—265.
946. — *The structure of the Book of Jeremiah*. Exp. 1920, vol. 20, 17—31.
947. H. Schmidt. *Das Datum der Ereignisse von Jer. 27 und 28*. ZAW 39, 135—144.
948. J. Skinner. *Prophecy and Religion. Studies in the Life of Jeremiah*. Cambridge Univ. Press, 1922, pp. 368. Rev. Binns, JTS 97, 85—87; Eichrodt, TLB 45, 26—28; Mercer, ATR 5, 327—328 and 6, 46; J. M. P. Smith, JR 4, 315—316; Synave, RSPT 12, 71—76.
949. G. A. Smith. *Jeremiah*. London, Hodder, 1924, pp. 394. Rev. (Anon.), ET 35, 196—197 and 203—204; Stevenson, Exp. 1924, I, 143—146; J. M. P. Smith, JR 4, 437—438.
950. — *Jeremiah in the Siege*. Exp. 26, 1—14.
951. Dorothea Stephen. *Jeremiah the prophet of hope*. Cambridge Univ. Press, 1923, pp. 84.
952. P. Volz. *Studien zum Text des Jeremia*. 1920, pp. 372. Rev. Löhr, OLZ 24, 166—167; Hanel, TLB 41, 368—371.

953. P. Volz. *Der Prophet Jeremia*. Tübingen, Mohr, 1918. 2nd edit. 1921, pp. 63. Rev. Eichrodt, TLB 42, 321—322; Riessler, TQS, 1922, 81—82.
954. — *Der Prophet Jeremia*. Leipzig, Deichert, 1922, pp. 498. Rev. Calès, Rech. SR, 1923, 180—183; Longo, Bil. 21, 56—57; Vaccari, Bibl. 4, 119—122.
955. A. C. Welch. *The call and the commission of Jeremiah*. Exp. 1921, XXI, 129, 47.
956. — *Jeremiah and Religious Reform*. Pp. 462—472.
958. — *Jeremiah's Temple address*. Exp. 1921, XXII, 46—59.
959. — *Jeremiah's Letter to the Exiles in Babylon*. Pp. 358—372.
960. — *The Book of Jeremiah into Colloquial English*. National Adult S. S. Union, 1923, pp. 124. Cf. ET 35, 66—67.
961. A. J. Wensinck. *The refused dignity*, in Vol. of orient. stud. pres. to E. G. Browne, pp. 491—499.
962. H. A. Williamson. *Jeremiah XIII*, 21. ET 36, 45.

BINNS, introduction, translation and notes, in the Westminster Commentaries. Not always clear on some of the problems. BUDDE, text sanely amended. CONDAMIN, excellent commentary; stresses strophic construction. HAENSLER, on the inner sanctification of Jer. and theological implications. HEMPEL, Jer.'s social and religious reinterpretation of Israel's history and destiny. HORST analyses this section and finds A and B sources. JIRKU says that Jer. 26, 22 ff. is the continuation of a treaty between Jehojakim and Necho and compares with correspondance in KBol. LAMBERT 937 emends text in several passages and calls attention to variants, lacunae and transposition of letters. LAMBERT 938 defends text of Jer. 49, 3 *versus* Cornill. McFADYEN, new translation in idiomatic English. MEEK 940 *versus* Duhm, a rigid alternance of 3. 2 qinah is not necessary. MEEK 941, Jer. was not a priest. OFFORD, on prevalence of her worship in Jerusalem. RICCIOTTI, good introduction and translation. ROBINSON 944 emends text. ROBINSON 945 finds that these two chapters are composed of various fragments. ROBINSON 946 extends this theory to the whole book. Oracles passed through a complicated process of redaction. Some remained "floating." In Jer. are three types of oracles, oracular, autobiographical, biographical, distributed throughout the book. Alterations in chronology are due to the main compiler. SCHMIDT dates Jer. 27, 1 in 591, the 7th year of Zedekiah. SKINNER, a study of Jer. full of

understanding, sets forth his particular message among the prophets. Sir GEORGE A. SMITH delivered the Baird Lectures for 1922 an inspiring piece of work, more especially on the idea of the New Covenant. SMITH 950 shows value of Jer. 38. Miss STEPHEN presents a good chronological arrangement and a popular biography of Jer. with due attention to history. VOLZ 952 prepared the ground by a searching study of text. Then came a popular work, VOLZ 953, and finally a remarkable commentary in the Sellin collection, giving an excellent chronological arrangement. VACCARI offers valuable corrections. WELCH 955, Jer. an O. T. *Athanasius contra mundum*. WELCH 956, ritual is secondary. WELCH 957, Jer. instinctively reacted against a movement which was really hostile to the very essence of religion as he understood it. WELCH 958, Jer. parts company with Deuteron. Church Reformers. WELCH 959, Jer. on the double allegiance, both to an earthly and a heavenly master. WELCH 960, a translation into modern English, the third in Books of the O. T. in colloquial speech. WENSINCK says that same psychology underlies modesty of Jeremiah (chapter 1) and Mohammed's depression at his call. WILLIAMSON emends text. Cf. also NICKLIN 780 and SIDERSKY 789.

#### f) Ezekiel

- 963. W. F. Albright. *Gog and Magog*. JBL 43, 378—385.
- 964. G. R. Berry. *The date of Ezekiel 38*, 1—39, 20. JBL 41, 224—232.
- 965. — *The date of Ezekiel 45*, 1—8a and 47, 13—48, 35. JBL 40, 70—75.
- 966. — *Priests and Levites*. JBL 42, 227—238.
- 967. D. Buzy. *Les symboles prophétiques d'Ezéchiél*. RB, 1920, 203—228 and 353—358; 1921, 45—54 and 161—194.
- 968. J. Calès. *Rétribution individuelle, vie des justes et mort des pécheurs d'après le livre d'Ezéchiél*. Rech. SR 12, 363—371.
- 969. G. A. Cooke. *Some Considerations on the Text and Teaching of Ezekiel 40—48*. ZAW 42, 105—115.
- 970. L. Dürr. *Ezechiels Vision von der Erscheinung Gottes (c. 1 u. 10) im Lichte der vorderasiat. Altertumskunde*. Münster, Aschendorff, 1917, pp. 88. Rev. Landersdorfer, OLZ, 1918, 141—143.
- 971. W. Erbt. *Persönliches aus dem Hesekielbuch*. OLZ 22, 193—204 and 241—249.

972. W. Erbt. *Eine Mond- und Sonnenfinsternis im A.T.* OLZ, 1918, 176—179.
973. H. Geers. *Hebrew textual notes.* AJSL 34, 130.
974. H. H. Gowen. *Did Yahweh forsake the Temple (Ez. 8).* ATR 2, 327—328.
975. J. Herrmann. *Ezechiel, übersetzt und erklärt.* 1924. Rev. Hänel, TLB 45, 115—116; McFadyen, ET 35, 457—458.
976. P. Herzog. *Die ethischen Anschauungen des Propheten Ezechiel.* 1923, pp. 172.
977. A. Jirku. *Zu Hes. 8, 17.* ZAW 39, 160.
978. M. Lambert. *Notes lexicographiques et exégétiques.* REJ, vol. 71, 97, vol. 73, 213—214.
979. P. S. Landersdorfer. *Der Βάαλ τετραμόρφος und die Kerube des Ezechiel.* Paderborn, 1918. Rev. Herrmann, TLB 40, 161—163; Nikel, Lit. Handw. 55, 533 ff.; Obbink, NTS 2, 187 ff.
980. C. M. Mackay. *The city and the sanctuary.* Ez. 48. PTR 20, 399—417.
981. — *Ezekiel's Sanctuary and Wellhausen's Temple.* PTR 20, 661—665.
982. — *The city of Ezekiel's oblation.* PTR 21, 372—388.
983. — *Ezekiel's division of Palestine among the Tribes.* PTR 22, 27—45.
- 983a. — *The city and the sanctuary.* ET 34, 474—476.
984. F. Perles. *Neue Analekten zur Textkritik des A.T.* MVAG, 1917, II, 127—128.
985. H. Schmidt. *Kerubenthron u. Lade.* In Gunkel's *Eucharisterion*, pp. 120—144.
986. W. H. Schoff. *The ship "Tyre."* New York, Longmans, Green, 1920, pp. 153, pl. 13. Rev. (Anon.), Eccles. Rev. 64, 104—105; J. P. M. Smith, JR 1, 322—323; Cook, JTS 23, 323—324; Marquess, BR 6, 317—320.
987. J. M. P. Smith. *Some textual suggestions.* AJSL 37, 239—240.
988. A. Ungnad. *Das wiedergefundene Paradies.* Breslau, Verfasser, 1923.
989. A. Vaccari. *Ez. 7, 23.* Bibl. 2, 221—223.
990. — *Codex Melphictensis rescriptus Ezechielis fragmenta graeca continens.* Rome, 1918. Cf. Rev. Eccles. 23, vol. 45 (1919) 76 ff.

991. H. M. Wiener. *Ezechiel's prophecy against Tyre*. NKS, 1923, 7—8.

992. H. A. Williamson. *Text of Ezekiel 19, 7*. ET 34, 378.

ALBRIGHT derives Gog from Gašga (kškš) a wild Asianic mountain tribe. Magog is combination of it with Manda. BERRY 964 claims that the section is Maccabean. Gog is a cryptic name for Antiochus. BERRY 965, section is also Maccabean. BERRY 966 claims that association of priesthood with Aaron as fictitious as tabernacle; he connects this theory with his hypothesis of the lateness of Ez. 40—48. BUZY realistic interpretation of symbols in Ez. rejecting Klostermann theory and Kraetzschmar's double recension. CALÈS shows that individualism of 3, 16—21; 18, 33, 1—20 is fulfilled in Ez.'s expectation of the Kingdom of God. COOKE shows that Ez. 40—48 is a real climax of the book. ERBT 971 opposes the cataleptic theory, disengages a nucleus text from extensive glosses, describes very well the historical setting. ERBT 972 dates Ez. 29—33, from reference to eclipse, from 527 to 525. GEERS emends text of Ez. 30, 9. GOWEN says no. HERRMANN rejects cataleptic view, is wary of metricism. Ez. had a hand in composing H or at least part of Lev. 26. HERZOG shows that Ez.'s attitude was not cultual by *opposition* to ethical. JIRKU compares with the "plant of life" in Harper's Letter 771. LAMBERT emends text in four places. MACKAY 980. The sanctuary site is in the vale of Shechem, and the holy city (as MACKAY in 982 also shows) would be at Bethlehem, mount Zion being in its northern suburbs. MACKAY 981 claims that this location of sanctuary of Ez. thus destroys Wellhausen's theory. MACKAY 983 shows with a good map that plan was simple and practical. 983a answers criticism of Lofthouse. PERLES emends text. SCHMIDT compares with cuneiform material, not very happily. SCHOFF, excellent work on Tyrian trade in Ez. 27—28. He thinks that Ez. used Tyre as a pseudonym for Babylon. SMITH emends Ez. 20, 39. UNGNAD's theory of an astral paradise bears on Ez. 1. VACCARI 989 emends text after LXX. WIENER says that the prophecy was fulfilled against the *Mainland city*. Cf. also Sell 921.

#### g) The minor prophets, as a whole

996. K. Budde. *Eine folgenschwere Redaktion des Zwölfprophetenbuchs*. ZAW 39, 218—229.

997. W. Nowack. *Die kleinen Propheten, übersetzt und erklärt*. Göttingen, Vandenhoeck, 1922, pp. 434. Rev. Bewer, AJSL 40, 73—74; Procksch, TLZ 48, 225—226; Sellin, Theol. d. Geg. 17, 116.
998. W. E. Orchard. *Oracles of God, Studies in the minor prophets*. London, Clarke, 1922, pp. 244.
999. S. Poznanski. *The Arabic Commentary of Ibn Bal'am on the twelve minor prophets*. JQR 15, 1—54.
1000. S. Regnier. *Le réalisme dans les symboles des prophets*. RB 32, 383—408.
1001. H. A. Sanders. *A papyrus manuscript of the Minor prophets*. HTR 14, 181—187.
1002. E. Sell. *The minor prophets*. Diocesan Press, Madras, pp. 91. Cf. Church Miss. Rev., 1923, pp. 127.
1003. E. Sellin. *Das Zwölfprophetenbuch*. Leipzig, Deichert, 1922, pp. 578. Rev. Calès, Rech. SR, 1923, 183—185; Hänel, TLB 43, 338—342; Montgomery, JR 2, 643—646; Vaccari, Bibl. 4, 116—119.

BUDDE shows that oracles should be rearranged. The redactors put the speeches in the mouth of God. NOWACK, fourth edition, few changes on third. ORCHARD, sermons in "Humanism of the Bible" series. POZNANSKI edits this short work. REGNIER, *versus* Buzy 806, prefers idealistic view, showing that for instance, in Amos three symbols out of four are allegorical (pp. 384—390). He studies also Hosea 1—3 (pp. 390—397), Zechariah 6, 9—15 (pp. 397—404), Joel (pp. 404—408). SANDERS describes a Greek MS relative of Q. SELL, popular. SELLIN excellent commentary in the series edited by him. Cf. also Tobac 841 which follows Van Hoonacker.

#### h) Hosea

1005. A. Alt. Hosea 5, 8—6, 6. *Ein Krieg und seine Folgen in prophetischer Beleuchtung*. NKZ 30, 537—568.
1006. W. W. Cannon. *The text of Hosea*. Exp., 1924, I, 24—30; 87—93; 176—185; 251—266.
1007. T. W. Crafer. *The Book of Hosea, the Revised Version edited for the use of schools*. Cambridge Univ. Press, 1923, pp. 80. Cf. ET 34, 448.
1008. J. Fück. *Hosea, Kapitel 3*. ZAW 1921, 283—290.

1009. Herrmann. *Ehe und Kinder des Propheten Hosea. Eine exegetische Studie zu Hos. 1, 2—9.* ZAW 40, 287—312.
1010. P. Humbert. *Les trois premiers chapitres d'Osée.* RHR 77, 157—171.
1011. — *Osée, le prophète bédouin.* RHPR 1, 97—118.
1012. — *Der Deltafürst So'.* OLZ 1918, 224—226.
1013. M. Lambert. *Notes exégétiques et lexicographiques.* REJ 71, 200.
1014. — *Notes grammaticales et exégétiques.* REJ 75, 211.
1015. F. Prätorius. *Bemerkungen zum Buche Hosea.* Berlin, Reuther, 1918, Rev. Meinhold, TLZ 45, 3—4; Procksch, TLB 43, 4 ff.
1016. M. Scott. *The message of Hosea.* New York, Macmillan, 1921, pp. 151. Rev. Mercer, JSOR 7, 44.
1017. S. L. Williams. *The minor prophets unfolded, 1. Hosea.* London, SPCK 1917, pp. 69.

CANNON says that Hosea may have referred to Judah; the text is authentic, but some passages are misplaced. CRAFER, textbook for Biblical teaching in schools. FÜCK says that 3, 1—4 is symbolical. 3, 5 is spurious, as well as 2, 1—14. HERRMANN emends text. HUMBERT 1010, chapter 1 is biographical, chapter 3 allegorical. HUMBERT 1011, Gomer would have been an honest woman. Her character was changed for us by a gloss. HUMBERT 1012, emended text of 5, 11 gives a reference to the Pharaoh So'. LAMBERT 1013 emends 8, 2. LAMBERT 1014 emends 8, 1. PRÄTORIUS, metrical study resulting in emendations. SCOTT, excellent readjustment of chapter 1—3. WILLIAMS, popular.

#### i) Joel

1018. K. Budde. „*Der von Norden*“ in Joel 2, 20. OLZ, 1919, 1—5.
- 1018a. — *Der Umschwung in Joel 2.* OLZ 22, 104—110.
1019. J. G. Duncan, G. C. Martin, Mrs. C. M. Colman. *The Books of Joel, Nahum and Obadiah.* National Adult S. S. Union, 1924.
1020. G. Haupt. *The valley of the Gorge.* AJPhil. 43, 240—241.
1021. J. Schmalohr. *Das Buch des Propheten Joel, übersetzt und erklärt.* Münster, Aschendorff, 1922, pp. 164. Rev. Baumgartner, TLZ 48, 248—249.
1022. M. Sprengling. *Joel 1, 17a.* JBL 38, 129—141.
1023. A. C. Welch. *Joel 4, 17—21.* JTS 22, 266—267.
1024. — *Joel and the post exilic community.* Exp. 1920, 20, 161—180.

1025. A. L. Williams. *The minor prophets unfolded*, 11. *Joel and Amos*. London, SPCK, 1918, pp. 71.

BUDDE 1018, a liberating wind from the North drove away the locusts. BUDDE 1018a studies verbal forms of Joel 2, in an attempt to solve its riddle. DUNCAN, colloquial translation. HAUPT dates Joel 137 B. C. It is not eschatological. The locusts are Syrians. There was an older poem used as a basis for the new oracle, and it was possibly from the eighth century. SCHMALOHR dates book in Uzziah's time, and adds little that is new. SPRENGLING, a vivid study. WELCH 1023 explains by Ezekiel. WELCH 1024 shows that Joel recognizes sacrifice differently from earlier prophets, but of course sacrifices were now different. WILLIAMS, popular.

### j) Amos

1026. K. Budde. *Zu Text und Auslegung des Buches Amos*. JBL 43, 46—131.  
 1027. W. F. Lofthouse. *The call of Amos*. Exp. 1922, 24, 45—51.  
 1028. J. E. McFadyen. *An O.T. message*. Exp. 1921, XXI, 1—18.  
 1029. L. I. Newman and W. Popper. *Studies in Biblical Parallelism*. 1918, pp. 387, Cf. No. 888.  
 1030. F. Perles. *Neue Analekten zur Textkritik des A. T.* MVAG 1917, II, 128.  
 1031. F. Prätorius. *Textkritische Bemerkungen zum Buche Amos*. Berlin, Reimer, 1918, pp. 14. Rev. Nowack, TLZ 44, 266—267.  
 1032. T. H. Robinson. *The book of Amos*. 1923.  
 1033. P. Volz. *Zu Amos* 9, 9. ZAW 38, 105—111.

BUDDE, excellent textual notes on chapter 1—6. LOFTHOUSE, on Am. 7—8. The four visions spread his call over a whole summer. McFADYEN, homiletic. NEWMAN criticizes text on basis of parallelism (pp. 80—209). PERLES emends 5, 8 and 8, 5. PRÄTORIUS, metrical study leading to emendations. ROBINSON, school edition of Hebrew text with vocabulary and full grammatical notes. VOLZ, *şeror* means pebble. Cf. also WILLIAMS 1025.

### k) Obadiah

1034. H. C. O. Lanchester. *Obadiah and Jonah*. Cambridge Univ. Press, 1918, pp. 76. Rev. König, TLB 41, 99—100; Barnes, JTS 20, 84.



1034a. Mrs. C. M. Coltman. Cf. No. 1019.

1035. F. Perles. *Neue Analekten zur Textkritik des A. T.* MVAG, 1917, II, 128.

LANCHESTER reedits text in "Cambridge Bible for schools and colleges"; sober and reliable. PERLES emends Ob. 7. Mrs. COLTMAN, a colloquial translation.

### 1) Jonah

1036. F. M. Abel. *Le culte de Jonas en Palestine.* JPOS 2, 175—183.

1037. W. E. Barnes. *A pre-christian apostle to the Gentiles (Jonah).* Int. 15, 12—18.

1037a. Mrs. C. M. Coltman. *Ruth and Jonah.* National S. S. Union, 1924, pp. 27.

1038. A. Condamin. *Jonas.* Dict. apolog. fasc. 11, 1546—1559.

1039. G. Contenau. *Un vaisseau de Tharsis sur un sarcophage Sidonien.* JA, 1921, I, 168.

1040. W. Ewing. *The sign of Jonah.* Exp. 1923, XXIV, 460—470. Cf. No. 1045.

1041. F. J. Lamb. *The Book of Jonah.* BS 81, 152—169.

1042. P. Magnus. *The Book of Jonah.* HJ 16, 429 ff.

1043. F. W. Mozley. *Proof of the historical truth of the Book of Jonah.* BS 81, 170—200.

1044. R. D. Wilson. *The authenticity of Jonah.* PTR 16, 280—298 and 430—456.

1045. R. Winterbotham. *The sign of Jonah.* Exp. 1923, XXIV, 67—74.

ABEL shows diffusion of cult to-day. BARNES illustrates inspirational value of this parable. COLTMAN, colloquial translation. CONDAMIN apparently favors a didactic interpretation. CONTENAU calls attention to a sarcophagus found at Sidon in 1914 and published by him in Syria 1, 35—44. EWING objects to No. 1045. Sir PHILIP MAGNUS stresses value of chapter 2 which he dissociates from the story of the fish. LAMB and MOZLEY defend the older view, as does also WILSON, who attacks the linguistic arguments of the critics and maintains the originality of the Psalm. WINTERBOTHAM studies early current application of the symbol to Christ. Cf. also LANCHESTER 1034.

## m) Micah

1047. W. E. Barnes. *The mischief of the metrical theory*. Exp. 26, 161.  
 1048. — (on Micah 2—3). Cf. No. 1051.  
 1049. A. Bruno. *Micha und der Herrscher aus der Vorzeit*. Leipzig, Deichert, 1923, pp. 220.  
 1050. K. Budde. *Das Rätsel von Micha* 1. ZAW 37, 77—108.  
 1051. — *Micha 2 und 3*. ZAW 38, 2—22. Cf. Barnes, JTS 97, 79—84.  
 1052. M. Lambert. *Notes lexicographiques et exégétiques*. REJ 71, 202.  
 1053. — *Notes grammaticales et exégétiques*. REJ 75, 211.  
 1054. J. P. M. Smith. *Some textual suggestions*. AJSL 37, 238—239.

BARNES on Mic. 1, 1—9 protests in the name of sense against extreme metricism. BRUNO emends text most radically and says that Mi. announces a Messianic prince born among the farming population at Beth-Ophra. BUDDE 1050, on chronological problem of Mi. 1. BARNES offers critical remarks on BUDDE 1051. LAMBERT 1052, on variant in Mi. 2, 4. LAMBERT 1053 emends 4, 6. SMITH emends Mi. 2, 12.

## n) Nahum

1055. G. C. Martin. Cf. 1019.  
 1055a. F. Perles. *Neue Analekten zur Textkritik des A. T.* MVAG, 1917, II, 129.  
 1056. R. Weill. *Nahoum II, 9—12 et Josephe*. Antiq. IX; XI, 239—241. REJ 76, 96—98.  
 1057. P. Maternus Wolff. *Nahum* 1, 5b. BZ 16, 92.

MARTIN gives a new poetical translation in modern English. PERLES and WOLFF emend text. WEILL says that Josephus had a text clearer than MT.

## o) Habakkuk

1058. R. B. Y. Scott. *The text of Habakkuk II, 4*. ET 35, 187.  
 1059. W. M. McPheeters. *'Emunah in Habakkuk 2, 4*. BR 3, 290—296.  
 1060. P. Haupt. *He who runs may read*. JBL 40, 181—182.  
 1061. M. Lambert. *Notes grammat. et exégétiq.* REJ 75, 211.  
 1062. J. P. M. Smith. *Some textual suggestions*. AJSL 37, 239.  
 1062a. F. J. Stephens. *The Babylonian Dragon Myth in Habakkuk 3*. JBL 43, 290—293.

SCOTT emends text from comparison with Syriac translation and Targum. MCPHEETERS *versus* Driver, the word *does* mean faith. HAUPT translates 2, 4—6, and 1, 10—11. LAMBERT translates *ruah* as “souffle” in Hab. 1, 11 and suggests a possible emendation. SMITH emends 2, 17. STEPHENS emending 3, 13b finds in restored text the name Behemoth.

#### p) Zephaniah

1063. J. Calès. *L'authenticité de Sophonie II, 11 et son contexte primitif*. Rech. SR, 1920, 354—357.

1064. W. H. Bennett. *Sir J. G. Frazer on “Those that leap over (or on) the threshold.”* Zeph. 1, 9. ET 30, 379—380.

1065. P. Haupt. *The Peregrine Falcon*. JBL 38, 152—156.

1066. — *The prototype of the Dies Irae*. JBL 38, 142—151.

CALÈS says that text is authentic but transposes 3, 9 and 3, 10. BENNETT, Frazer's rendering *on*, is not unsupported by lexicography. HAUPT 1065 retranslates Zeph. 2, 1. HAUPT 1066 reconstructs the text.

#### q) Haggai

1067. J. A. Bewer. *Ancient Babylonian parallels to the prophecies of Haggai*. AJSL 35, 128—133.

1068. A. Fernandez. *El profeta Ageo 2, 15—18 y la fundación del segundo Templo*. Bibl. 2, 206—215.

1069. P. Haupt. *Zerubbabel and Melchisedek*. JSOR 2, 76—81.

1070. M. Lambert. *Notes lexicographiques et exégétiques*. REJ 71, 204 ff.

1071. F. Perles. *Neue Analekten zur Textkritik des A. T.* MVAG, 1917, II, 129.

1072. J. Touzard. *L'âme juive au temps des Perses*. RB, 1916, 299—341; 1917, 54—137 and 451—488; 1918, 336—402; 1919, 5—88; 1920, 5—42; 1923, 59—79.

BEWER compares with Gudea. FERNANDEZ *versus* Van Hoonacker and Nikel maintains historical value of Ezr. 3—4, 5. HAUPT emends and translates Hag. 2, 20—23. LAMBERT calls attention to textual confusion in Hag. 1, 15. PERLES emends 2, 4—5. TOUZARD, excellent study of Persian period.

#### r) Zechariah

1073. D. Baron. *The visions and prophecies of Zechariah. The Prophet of Hope and Glory*. London, Morgan, 1918, pp. 566.

1074. G. A. Cooke. *The unknown martyr: a study of Zech. 11 and 12.* ATR 6, 97—105.
1075. W. Erbt. *Die Urgestalt des Sacharjabuches.* OLZ, 1919, 49—55 and 96—103.
1076. J. D. Davis. *The reclothing and coronation of Joshua.* PTR 18, 256—268.
1077. Van Hoonacker. *La vision de l'épha dans Zach. 5, 5 ff.* Rev. Benedictine, 1923, 57—61.
1078. M. Lambert. *Notes exégétiques et lexicographiques.* REJ 71, 200—201 and 204 ff.
1079. A. C. Welch. *Zechariah's Vision of the Lampstand.* ET 29, 239—240.

BARON is not original, of no scholarly value. COOKE, a scholarly sermon. ERET rearranges and emends text and places it in time of Sargon. DAVIS ably defends MT in Ze. 3 and 6 and explains it. VAN HOONACKER reiterates the interpretation in his Commentary with slight modifications. LAMBERT emends 7, 5 and shows text confusion in 4, 6—10. WELCH says that 4, 12 is probably spurious. "Sons of oil" foes not mean anointed and the two olive trees do not apply to Zerubbabel and Joshua. Cf. also TOUZARD 1072.

### s) Malachi

1080. D. Cameron. *A message from Malachi.* ET 32, 408—410.
1081. P. Schepens. *Le prophète Malachiel.* Rech. SR 12, 362—363.

CAMERON, homiletical on 3, 16—17. SCHEPENS calls attention to such a variant in Cyprian and others. Cf. also TOUZARD 1072.

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# A CRITICAL BIBLIOGRAPHY OF THE HAGIOGRAPHIA (KETUBIM) FROM 1918 TO 1924

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THIS section of our bibliography continues Ackerman's *OT Bibliography*, ATR 2, 45—54.

## I. The "Writings" in general

1082. A. Brassac et J. Ducher. *Manuel biblique*, par F. Vigouroux. Tome II, 2<sup>e</sup> partie. *Les livres didactiques et les livres prophétiques*. Synave, RSPT 10, 101—102.
1083. F. C. Eiselen. *The Psalms and other sacred writings*. New York, Methodist Book Concern, 1918, pp. 384.
1084. G. Lefebvre. *Egyptiens et Hébreux*. RB, 1922, 481—488.
1085. A. B. Mace. *The influence of Egypt on Hebrew Literature*. Liverpool's Annals of Archeol. 9, 3—26.
1086. J. E. McFadyen. *The Wisdom Books, also Lamentations, and the Song of Songs in modern Speech and rhythmical Form*. London, Clarke, 1918, pp. 288.
1087. S. A. B. Mercer. *OT and other Oriental Wisdom*. ATR 6, 118—123.
1088. W. Stärk. *Lyrik (Psalmen, Hohelied und Verwandtes)*, übers., erkl. u. mit Einleit. versehen. Göttingen, Vandenhoeck, 1920, pp. 306. Rev. Caspari, TLB 42, 113—115.
1089. A. Vaccari. *Il concetto della Sapienza nell' Antico Testamento*, Gregorianum, 1920, 218—251.
1090. Vigouroux. Cf. No. 1082.
1091. P. Volz. *Hiob und Weisheit, Das Buch Hiob, Sprüche und Jesus Sirach, Prediger*, übers. u. mit Einleit. versehen. Göttingen, Vandenhoeck, 2nd edit., 1921, pp. 278.

BRASSAC and DUCHER, fourteenth edit. of Vigouroux in line with decisions of Biblical Commission. EISELEN, introduction, sober and accurate. LEFEBVRE takes up the texts in the tomb of Petosiris, compares with Eccles. Psalms Wisdom and Prov. and shows in all as a leit motiv the fear of God and the profits of a godly life.

MACE compares Proverbs with Ptahhotep and the Maxims of Ani and Ecclesiastes with Khekhepersonbu and the Song of the Harper. McFADYEN, translation in vigorous style. MERCER compares with Assyrian and Egyptian records and finds that OT Wisdom was not inspired by them. STÄRK and VOLZ, excellent commentaries. VACCARI studies the concept of wisdom in didactic books and foreign influences.

## II. The problem of the Babylonian Job

- 1092. C. J. Ball. *Daniel and Babylon*. Exp., 1920, 235—240.
- 1093. P. Dhorme. *Ecclesiaste ou Job*. RB 32, 5—27.
- 1094. G. R. Driver. *The righteous Sufferer*. Theol. 8, 123—130.
- 1095. E. Ebeling. *Quellen zur Kenntnis der babylonischen Religion*. 2nd part., 1919, pp. 50—70. Rev. Synave, RSPT 11, 154.
- 1096. — *Ein babylonischer Kohelet*. Berl. Beitr. z. Keilschriftforschung I, 1. Berlin, 1922, pp. 25. Rev. Meissner, TLZ 48, 29—30.
- 1097. G. B. Gray. *Job, Ecclesiastes and a new Babylonian literary Fragment*. ET 31, 440—443.
- 1098. S. Langdon. *Babylonian Wisdom*. 1923, pp. 110. Rev. Meissner, TLZ 48, 247.

BALL compares Daniel with "Babylonian Job." DHORME on Ebeling 1095 thinks it should rather be compared to Job. So does DRIVER. EBELING transliterates and translates a new text which he claims to be similar to Ecclesiastes. GRAY follows Ebeling. LANGDON presents a complete discussion of the problem, with studies of similar texts. He thinks that the text *ludlul bel nimeki* is really a Babylonian Job.

## III. The Psalter

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- 1103. — *The hope of immortality in the Psalter*. Exp., 1923, XXV, 74—80.

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- 1106. H. H. B. Ayles. *Psalms CX*. Exp., 1918, 16, 286—290.
- 1107. R. A. Aytoun. *Himself he cannot save* (Ps. 22, 29 and Mk. 15, 31). JTS 21, 245—248.
- 1108. W. E. Barnes. *Psalms 62*. Exp., 1921, XXI, 120—125.
- 1109. — *Psalms 139. The wanderer's Psalm*. Exp., 1921, XXI, 329—337.
- 1110. R. A. Beardslee. *The problem of Hebrew poetry*. BR 3, 545—563.
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- 1115. — *Ps. 82, 6f.* JBL 40, 39—42.
- 1116. — *Ps. 19, 2—7*. OLZ 22, 257—266.
- 1117. C. F. Burney. *Notes on some Hebrew passages*. JTS 21, 240—241.
- 1118. J. Calès. *Les Psaumes des fils de Coré*. Rech. SR, 1923, 66—76, 153—160, 313—322, 437—443.
- 1119. D. Cameron. *Songs of sorrow and songs of praise. Studies in the Hebrew Psalter*. Edinb. Clark, 1924, pp. 248. Cf. ET 35, 495.
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- 1121. B. Capelle. *L'élément africain dans le Psalterium Casinense*. Rev. Benedict, 1920, 113.
- 1122. A. Causse. *Les pauvres d'Israël (Prophètes, Psalmistes, Messianistes)*. 1922, pp. 173. Cf. No. 807.
- 1123. — *Le jour de Jahvé et la fête de l'avènement de Jahvé*. RHPR 3, 262—268. Cf. No. 1174.
- 1124. R. H. Charles. *Two passages in the Psalms*. ET 32, 539—541.



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Rev. Löhr, OLZ 26, 277; Loisy, RC, 1923, 128; J. M. P. Smith, JR 2, 549—550.
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1216. — *Textkritisches zum 119 (118) Psalm*. Bibl. 4, 375—380.
1217. — *Dies formabuntur et nemo in eis*. Ps. 139 (138), 16. Bibl. 4, 315—317.
1218. — *Miserere*. Verb. Dom. I, 18—21.
1219. — *Psalmus Pentecostes*. Ps. 67 e textu hebraico versus. Verb. Dom. I, 140—145.
1220. — *An falsche Stelle verschriebene Versausgänge*. Bibl. 5, 173—178.
1221. C. M. Zorn. *Die Psalmen*. Zwickau, 1921, pp. 755.

ALLIS shows importance of messianic ideas in Ps. 45, 7. ARNOLD-FORSTER, devotional, rather forced interpretation. ASKWITH 1101 translates Ps. 4, 68, 116. ASKWITH 1102 and 1104 translates other psalms with special attention to rhythm. ASKWITH 1103 finds hope of immortality in Ps. 16, 17, 49, 73 which he translates, insisting especially on 17, 5 and 73, 24. ASTLEY finds mythological traces in Ps. 18, 24, 29, 48, &c. AYLES ascribes Ps. 110 to some prophet

in earlier part of Solomon's reign. AYTOUN, textual study. BARNES emends text of Ps. 62 and dates it in the time of Nehemiah. BARNES 1109 emends text of Ps. 139, outlines its contents and translates it. BEARDSLEE, excellent translations of the 19th and 23rd Psalm. BINYON sets forth principles of a mystical interpretation of Psalms and arranges them in a table accordingly. BOYLAN, a very good textual and inspiring study of Ps. 1—71. BRADLEY emends text. BUDDE presents corrections in 1114 and 1115. BUDDE 1116 on EISLER 1129. BURNEY, textual notes on Ps. 32, 9 and 58, 9. CALÈS, translations with notes of Ps. 42—46; the latter is ascribed to year of Sennacherib's defeat. CAMERON, the Hastie Lectures, a general study of the Ps. with thorough investigation of many problems. CAPELLE shows that this version is pre-Augustine when it follows LXX and differs from other North African versions. CAUSSE 1122 shows that Psalter belongs to the Literature of the oppressed classes, the ebionim. CAUSSE 1123 on MOWINCKEL 1174. CHARLES on Ps. 2, 10—11 and 119, 85. COWLEY offers a simpler emendation than SLOTKI 1200. DAY studies creation story and patriarchal stories and history of Israel in Psalter. DEMBITZ, textual study. DUHM, second edition in Marti's Handkommentar; masterful metrical studies. No Psalm is certainly pre-exilic. EISLER studies Ps. 19, 2—7 in the light of Semitic marriage customs. FINDLAY, homiletical. FULLERTON studies poetry of this creation lyric and gives a critical translation. GEERS emends Ps. 5, 1. GOWEN 1137 studies Nature Psalms with due attention to metrics. GOWEN 1138 emends text of Ps. 130 and makes it two strophies in kinah metre. HARDEN edits Jerome's translation in a handy form. HAUPT restores text. HENNEN corrects text of Ps. 45 and arranges it in strophies. HOWELL, effect of war conditions on our understanding of Ps. HUGUENY, use of Ps. for meditation. HUMBERT on MOWINCKEL 1173, does not endorse it. JIRKU finds in Ps. 45, 7 court language borrowed from Babylon, Egypt, Canaanite, and Hittite usage. JOWETT, devotional. KELLETT emends text of Ps. 22, 3—4 and 87, 7. KENNEDY corrects text. KITTEL, 3rd and 4th edit. in Sellin's collection. VACCARI offers important corrections. KNOX, devotional. LAMBERT corrects Ps. 113, 4—5. LANDERSDORFER's devotional work is built on the basis of Schlögl's edition which is arbitrary in its textual criticism. LANGDON explains some technical terms of Ps. LIEBSCHUTZ emends v. 5—7 and dates the Psalm in 168. LODS 1164 on CAUSSE 1122.

LODS 1168 edits Ps. for Bible du Centenaire. The translations were the work of Henry, Humbert, Mercier and Randon. LÖHR emends text and opposes Gunkel. MARGOLIS studies critically the Washington MS edited by Sanders in 1917. MARQUESS retranslates Ps. 63, 6 (which neither AV nor RV understood well) in the light of syntax. MARSH emends text. MERCER defends text as it stands. MILLER devotional. MOWINCKEL 1173 claims that *âven* means power, sortilege, then harm caused by it, then evil, lie. Many Ps. are individual, antimagical, medical from that point of view. MOWINCKEL 1174 shows that other Psalms are liturgical. Ps. 47, 93, 95—100 being for the yearly accession day to the throne of the Universe. Ps. 132 is a procession with the ark. MOWINCKEL 1175, many psalms due to prophet's share in ritual. MOWINCKEL 1176, novel interpretation of titles in connection with ritual. PEISER, emendations. PÉRENNÈS, excellent translation, stressing strophic arrangement. PERLES, several emendations. PETAR, commentary in Croatian Ps. 1—23 and 24—67. PETERS 1183 on Ps. 18, 12—14. PETERS 1184 and 1185 on Ps. 84 and 89. PETERS 1186 emends Ps. 144. PETERS 1187 stresses the liturgical use of Ps., compares with Babylonian Psalms. Ps. 91 is magical. PODECHARD 1188 emends text of Ps. 6 with moderation, partly on basis of a sound metrical theory. PODECHARD 1189 and 1190, same treatment of this wedding poem and of Ps. 49. PODECHARD 1191, of the same character and value, shows progress as compared to Ps. 49, and the tendency to make ethical the old belief in sheol. POWER 1192 on the club and the staff of the Palestinian shepherd. POWER 1193 says that text of Ps. 133, 3 had Si'on, a northern mountain in Transjordan. RANDOLPH, devotional meditations. SCHMIDT shows that Ps. 118 is a processional with antiphonal prayers and praises. SHEPPARD studies a Hebrew text neglected by Ginsburg. SLOTKI 1200 accepts Barnes theory JTS 18, 265 that *Selah* is a *Nota Bene* of Massorah or Midrash. SLOTKI 1201 rearranges text. SMITH 1202 shows in Ps. a rhythmization of ritual intensifying genuine piety. SMITH 1203, Ps. is a popular hymnbook of the Second Temple whose theology reflects that of the community; it embodies orthodox solution of the problem of suffering. SPANIER, popular study of twelve psalms. STUMMER distinguishes individual and litanic Psalms. He compares with Babylonian ritual. A larger work is announced. SUGDEN, metrical translation reproducing alphabetical and strophic arrangement and variations of

metre. VALENTE, translation with notes. VAN SANTE stresses sound metrics and strophic theory, especially symmetry. Vos, value of Ps. for eschatology. VON ZAHN, nature in Ps. WENSINCK shows that Psalms are to a large extent ritual songs. Ps. 15 is a dialogue of ritual nature between a priest and a layman. ZORELL 1215, emendations, strophic arrangement. ZORELL 1216, variations of meter in poem. ZORELL 1217 changes vocalization to make sense clearer. ZORELL 1218 studies Ps. 51. ZORELL 1219, a strophic and metric study of Ps. 68. ZORELL 1220, a similar study of Ps. 84 and 92. ZORN, popular devotional (evangelical).

#### IV. Proverbs

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- 1223. E. Ben Yehudah. *The Edomite language*. JPOS I, 113—115.
- 1224. H. W. D. *Going to the Ant for Wisdom*. Prov. 6, 6—8. Am. Cath. Quart. Rev. 44, 159—165.
- 1225. I. Eitan. *Utilité de l'éthiopien pour l'exégèse et la lexicographie biblique*. REJ 77, 16—19.
- 1226. — *Ethiopic and Hebrew etymologies*. AJSL 40, 273—276.
- 1227. A. Erman. *Eine ägyptische Quelle der „Sprüche Salomos“*. Sitzungsber. d. preuß. Akad. d. Wiss., phil.-hist. Klasse, XV, 1924, 86—93.
- 1228. A. H. Godbey. *The Hebrew Mašal*. AJSL 39, 89—108.
- 1229. M. Th. Houtsma. *Aanteekeningen op het boek der Spreuken*. TT, 1918, 301—309; 1919, 6—31; 107—136.
- 1230. P. Jouon. *Les temps dans Proverbes 31, 10—31 (La femme forte)*. Bibl. 3, 349—352.
- 1231. E. E. Kellett. *On Proverbs 25, 2*. ET 35, 226—227.
- 1232. I. Levi. *Proverbes XXV, 27*. REJ 74, 96—97.
- 1233. Mazzacasa. *Il Libro dei Proverbi*. 1921. Rev. RB, 1922, 308—309.
- 1234. F. Perles. *Neue Analekten zur Textkritik des A. T.* MVAG, 1917, II, 131—132.
- 1235. W. G. Robertson. *Proverbs 26, 8*. ET 35, 428.
- 1236. A. S. Tritton. *Proverbs 25, 22*. JTS 21, 172—173.
- 1237. A. Vaccari. *Navis pelagizans*. Bibl. 4, 179—180.
- 1238. H. Wiesmann. *Das Buch der Sprüche, übers. u. erklärt*. 1923, pp. 108. Rev. König, TLB 45, 84; C. Meyer, Bibl. 5, 215—216.



BAUMGARTNER begins translation of Prov. for Bible du Centenaire. BEN YEHUDAD says that Prov. 30, 1—31, 9 are in Edomite language. EITAN explains Prov. 12, 27 in both articles. ERMAN says that Prov. 23 goes back to the Teaching of Amen-em-ope edited by Budge. GODBEY says that the word does not mean proverb but comparison. HOUTSMA, textual notes. JOUON, new translation. KELLETT, emendations. MEZZACASA, translation and notes. LEVI translates the second verse "Thus to limit one's wealth, that is wealth." PERLES, emendations. ROBERTSON compares with Egyptian folktale. VACCARI on Prov. 30, 18. WIESMANN, Translation and Commentary in a series edited by Feldmann and Herkenne.

### V. Job

1239. R. A. Aytoun. *A critical study of Job's oath of clearance*. Int. 16, 291—298.
1240. C. J. Ball. *The Book of Job, a revised text and version*. Rev. Barnes, JTS 23, 422—424; Barton, AJSL 40, 140—142; Boylan, Studies, 1923, 335—337; Cooke, Theol. 5, 238—240; Dhorme, RB 32, 446—449; J. M. P. Smith, JR 3, 209—211. Cf. Nairne 1278.
1241. G. A. Barton. *Some text-critical notes on the Elihu speeches*. Job 32—37, JBL 43, 228.
1242. — *Some text-critical notes on Job*. JBL 42, 29—32.
1243. W. E. Best. *The message of the Book of Job*. Exp., 1922, 24, 111—120.
1244. U. Bertini. *La catena greca in Giobbe*. Bibl. 4, 129—142.
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1246. B. Blake. *The meaning of suffering in human life*. London, Gardner, 1921, pp. 174. Cf. ET 33, 335.
1247. C. F. Burney. *Notes on some Hebrew passages*. JTS 21, 241—242.
1248. M. Bittenwieser. *The Book of Job*. New York, Macmillan, 1922, pp. 370. Rev. Mercer, ATR 6, 46; J. M. P. Smith, JR 3, 208—209.
1249. — *Blood revenge and Burial Rites in Ancient Israel*. JBL 39, 303—321.
1250. C. Chauvin. *Job*. Dict. apol. fasc. XI, 1915, Col. 1540—1546.
1251. A. B. Davidson. Cf. Lanchester 1270.

1252. D. Dawidowicz. *Das Buch Job in Übers. und Erläuter.* Pp. 194. Rev. Volz, TLZ 45, 267.
1253. M. Devine. *The story of Job. A sympathetic study of the Book of Job in the Light of History and Literature.* New York, Macmillan, 1921, pp. 302. Rev. Cook, Theol. 5, 240; Mercer, 7, 43—44. Cf. Nairne 1278.
1254. P. Dhorme. *Un mot aryen dans le Livre de Job.* JPOS 2, 66—68.
1255. — *La terre de Lemnos chez les Hébreux.* JPOS 3, 48—50.
1256. — *Les chapitres 25—28 du Livre de Job.* RB 33, 343—356.
1257. S. R. Driver and G. B. Gray. *The Book of Job.* New York, Scribners, 1921, 2, pp. 450 and 372. Rev. Ackerman, ATR 5, 54—55; Astley, HJ 20, 597—602; Barnes, JTS 23, 78—83; Bewer, AJSL 39, 145—148; Cooke, Theol. 3, 174—177; Raven, BR 7, 139—146; J. M. P. Smith, JR 2, 97—99; Wishart, BS 79, 220—221.
1258. W. J. Farrow. *Job's wife.* ET 29, 363—366.
1259. W. J. Fullerton. *The original conclusion of the Book of Job.* ZAW 42, 116—135.
1260. H. Geers. *Hebrew textual notes.* AJSL 34, 141—142.
1261. Eva Gillischewski. *Die erste Elifaz-Rede.* Hiob. Kap. 4 u. 5, ZAW 39, 290—296.
1262. G. B. Gray. Cf. No. 1257.
1263. — *Critical notes on the Book of Job.* AJSL 36, 95—102.
1264. — *The additions in the Ancient Greek Version of Job.* Exp., June 1920, 422—438.
1265. M. C. Hazard. *The Book of Job.* BW 53, 60—64.
1266. M. Jastrow. *The Book of Job.* Philadelphia, Lippincott, 1920, pp. 369. Rev. Gray, AJSL 38, 63—70; Mercer, ATR 4, 58 and 345—346; Raven, BR 6, 468—473; Reider, JQR 14, 333—336; J. M. P. Smith, JR 1, 325—326.
1267. H. M. Kallen. *The Book of Job as a Greek tragedy, with introduction.* By G. F. Moore, 1918. Rev. Montefiore, HTR 12, 219—224.
1268. E. König. *The problem of Suffering in the Light of the Book of Job.* ET 32, 361—363.
1269. F. A. Lambert. *Das Buch Hiob aus dem Hebräischen ins Deutsche übertragen und herausgegeben.* Berlin, 1919, Furche, pp. 150. Rev. Herrmann, TLB 41, 100.

1270. H. C. O. Lancaster. *The Book of Job, adapted to the use of the Rev. Version*. Cambridge Univ. Press, 1918, pp. 415.
1271. B. Liebermann. *Note on Job 17, 11*. ET 34, 330—331.
1272. — *Note on Job 21, 27*. ET 35, 286.
1273. Luzzi. *Giobbe tradotto dall'ebraico e annodato*. Firenze, Seeber, 1918, pp. 161. Rev. (Anon.), Bil. 13, 159—160.
1274. S. A. B. Mercer. *Passages in Job*. ATR 1, 333—334.
1275. H. Meyer. *The Book of Job as a Greek tragedy*. New York, Moffat, 1918, pp. 175. Rev. Reider, JQR 12, 241—243.
1276. G. F. Moore. Cf. No. 1270.
1277. S. H. Munford. *The Book of Job, a metrical version with an introductory essay by A. S. Peake on "the Significance of the Book of Job."* London, Hodder, 1923, pp. 168.
1278. A. Nairne. *Job's interpreters*. CQR 193, 49—70. Cf. Ball 1240, Devine 1253.
1279. F. Perles. *Neue Analekten z. Textkrit. d. A. T.* MVAG, 1917, II, 132—133.
1280. A. S. Peake. Cf. No. 1278.
1281. N. Peters. *Zum Charakter der Frau Jobs*. Theol. u. Glaube. 1919, 418—423.
1282. A. S. Rabinowitz. *איוב*. 1916, pp. 104.
1283. J. H. Raven. *Job's Messianic Hope*. BR 7, 537—554 and 8, 34—60.
1284. A. Régnier. *La distribution des chapitres 25—28 du Livre de Job*. RB 33, 186 ff.
1285. J. Reider. *מדר in Job 7, 4*. JBL 39, 60—65.
1286. D. Riccardo. *Job 6, 5—7*. TT, 1918, 158—163.
1287. E. Sellin. *Das Problem des Hiobbuches*. 1919, pp. 74. Rev. Herrmann, TLB 41, 81—84.
1288. H. Torczyner. *Das Buch Hiob*. 1920, pp. 210. Rev. Künstler, OLZ 24, 300—303; Volz, DLZ, 1922, 105—106 and TLZ 45, 219—220.

AYTOUN on Job 31. BALL wrote an excellent translation with notes of scholarly value. BARTON, text emendations. In 1242 he also compares with Ishtar's descent. BEET importance of prologue. "If we only knew as we are known." BEVERIDGE finds in 19, 24 an allusion to Darius rock inscription at Behistun. BLAKE finds five different explanations of suffering in the Book of Job. BURNEY emends Job 38, 14. BUTTENWIESER 1248, brilliant and suggestive;

text radically rearranged. Elihu speeches and the happy ending not from author. BUTTENWIESER 1249 illustrates Job 16, 18. CHAUVIN, DAWIDOWICZ, DEVINE are traditional. The latter is an excellent popular exposition. DHORME 1254 gives a new translation of 37, 11 finding that *beri* is Boreas. DHORME 1255 emends 38, 14 and finds in it the red "seal clay" from Lemnos which was always marked with a seal (*sphragis*). DHORME 1256 criticizes RÉGNIER 1284. Of DRIVER and GRAY even RAVEN says "The standard work." FARROW, homiletical. FULLERTON says that book ended with Job's confession 40, 3—5. What follows was added for the sake of orthodoxy. GEERS emends 12, 21. GILLISCHEWSKI changes order of speeches and emends text. GRAY 1263 studies rhythm as a check of textual criticism. GRAY 1264 says that some of the shorter additions are from a different Hebrew text, others are due to translator only, who may have found some in an Aramaic midrash. HAZARD, popular. JASTROW offered an interesting translation with notes. He claimed that book was a symposium and was originally skeptical. KÖNIG, abiding message of Job. LAMBERT, popular, even dilettante. LANCHESTER reedit Davidson in the Cambridge Bible for Schools and Colleges, using the Revised Version as basic text. LIEBERMANN emends text. LUZZI, translation and notes. MERCER explains some words by Egyptian especially in 1, 21. MEYER thinks Job was modelled on Euripedes. NAIRNE on Ball and Devine. PERLES, emendations. PETERS on the character of Job's wife (Job 2, 9 ff.). RABINOWITZ, good philology in the notes. RAVEN, a conservative study of Job's messianic hope with a new translation of 19, 25—27. RÉGNIER defends present order as giving a good internal sequence. REIDER, RICCARDO, emendations. SELLIN believes in unity of book; author made two editions. TORCZYNER reconstructs the book after breaking it into fragments; he corrects the text radically and offers valuable lexicographical material.

## VI. Canticles

1299. J. G. Arintero. *Cantar de los Cantares. Exposicion mística con nueva versión castellana*. Salamanca, Calatrava, 1919, pp. 512.
1300. J. Block. *A critical examination of the text of the Syriac version of the Song of Songs*. *AJSL* 38, 103—140. *Rev. Mercer*, *JSOR* 8, 43.

1301. S. T. Byington. גורלות. JBL 39, 82.
1302. R. Dussaud. *Le cantique des cantiques. Essai de reconstruction des sources du poème attribué à Solomon*. Paris, Leroux, 1919, pp. 128. Rev. Lods, RHR, 1920, 217—224.
1303. P. Haupt. *Heb. talpi 'ôt, siege towers*. JBL 38, 186—187.
1304. W. W. Hyde. *Greek analogies to the Song of Songs*. In 1307, pp. 31—42.
1305. M. Jastrow. *The Song of Songs*. Philadelphia, Lippincott, 1921, pp. 246. Rev. Meek, AJSL 39, 228—229; Mercer, ATR 5, 152 and 351; Reider, JQR 14, 336—339.
1306. M. L. Margolis. *How the Song of Songs entered the Canon*. Cf. No. 1317, pp. 9—17.
1307. A. Marmorstein. *Deux renseignements d'Origène concernant les Juifs. Le Cantique des Cantiques*. REJ 71, 195—199.
1308. C. C. McCown. *Solomon and the Shulamite*. JPOS I, 116—121.
1309. T. J. Meek. *Canticles and the Tammuz Cult*. AJSL 39, 1—14.
1310. — *The Song of Songs and the Fertility Cult*. Cf. No. 1317, pp. 48—69.
1311. — *Babylonian parallels to the Song of Songs*. JBL 43, 245—252.
1312. — *Babylonian parallels to Canticles*, KAR. No. 158. Cf. No. 1317, pp. 70—79.
1313. R. H. Melamed. *The Targum to Canticles according to Six Yemen MSS compared with the Textus Receptus*. (Ed. de Lagarde), JQR 10, 377—410; 11, 1—20; 12, 57—117. Reprint Philadelphia, 1921, pp. 117. Rev. Maynard, JSOR 8, 87. Praetorius, OLZ, 1925, 27—28.
1314. S. Minocchi. *Le perle della Bibbia (Il Cantico dei Cantici. L'Ecclesiaste)*. Bari, Laterza, 1924, pp. 161.
1315. J. A. Montgomery. *The Song of Songs in early and mediaeval Christian Use*. Cf. No. 1317, pp. 18—30.
1316. P. Riessler. *Zum Hohenliede*. Theol. Quart.-Schr. 100, 1919, 5—37.
1317. W. H. Schoff edit. *The Song of Songs. A Symposium*. Philadelphia Commercial Museum, 1924, pp. 120.
1318. St. H. Stephan. *Studies in Palestinian customs and Folklore, III. Modern Palestinian Parallels to the Song of Songs*.

JPOS 2, 199—278. Reprint from JPOS 2, 199—278, Jerusalem, 1923, pp. 80. Rev. Dalman, OLZ, 1925, 28—29.

1319. G. Tandy. *The Song of Songs*. Int. 19, 131—145.

1320. M. Thilo. *Das Hohelied, neu übersetzt und ästhetisch-sittlich beurteilt*. Bonn, 1921, pp. 48. Rev. Dalman, OLZ 25, 359—360; Hempl, TLB 43, 217; Meek, AJSL 39, 230.

1321. L. Waterman. *הַשִּׁיר in the Song of Songs*. AJSL 35, 101—110.

ARINTERO, traditional. BLOCH shows how Syriac Vs supports MT. BYINGTON translates it in 6, 10 by comets or aurora borealis. DUSSAUD opposes drama and wedding song theory. Finds four poems in book. HAUPT explains 4, 4. HYDE thinks that Song is a collection of love lyrics made on Greek lines in the Hellenistic period. JASTROW translates text following Rothstein and Ehrlich for emendations. The book is a diwan of 23 secular songs. MARGOLIS shows how Song entered Canon before rigorous notions of canonicity obtained. MARMORSTEIN shows by Midrashic Literature that the song as well as the last chapter of Ezekiel was forbidden because they increased the sorrow of an afflicted people. McCOWN explains the Song as well as the Testament of Solomon by a current cycle of legends on Solomon's love affairs. MEEK 1309—1311 shows that songs have a long religious history and go back to hymns used in Tammuz-Ishtar cult. MEEK 1317 translates an Assyro-Babyl. list of such hymns. MELAMED edits critically Yemenite text of Targum. MINOCCHI defends a lyrical-dramatic theory. The two lovers were originally deities. MONTGOMERY, early mystic interpretation. RIESSLER gives a new translation with notes and a dramatic arrangement. The work is an invitation to enter a religious community, probably of Essenes or therapeutes. SCHOFF edits a Symposium on the Song of Songs by several members of the Philadelphia Oriental Club and contributes in it an article on *The offering lists in the Song of Songs and their political significance*. The song comes from a primitive Canaanite spring festival. He lists things and offerings belonging to the Ishtar-Tammuz cult of Jerusalem the early and the later sanctuaries. STEPHAN, excellent collection of similar Arabic songs from Palestine. TANDY, dramatic arrangement, Solomon, Shepherd Lover, Shulamite, Choruses. THILO attacks erotic view. He finds two parallel series of songs on true love between man and wife arranged like a musical com-

position. WATERMAN shows incertitude of all theories and says that earlier title was *Song of Dodai*.

### VII. Ruth

- 1322. W. H. Bierhaus. *Das Buch Ruth*. Bad Homburg, Wiegand, 1922, pp. 36.
- 1323. Mrs. C. M. Coltman. *Ruth and Jonah*. National Adult S. S. Union, 1924.
- 1324. F. Dunkel. *Die Erntezeit im Heiligen Lande und das Büchlein Ruth*. Kath. Kirch.-Z. 62, No. 33 and 45.
- 1325. P. Joüon. *Libri Ruth textum hebraicum ad usum scholarum*. Edit. Pont. Inst. Bibl., 1924, pp. 12.
- 1326. A. Rahlfs. *Studie über den griechischen Text des Buches Ruth*. Mitteil. d. Gesell. d. Wiss. z. Göttingen, III, 3. Berlin, Weidmann, 1922, pp. 47—164.
- 1327. — *Das Buch Ruth, griechisch als Probe einer kritischen Handausgabe der Septuaginta herausgegeben*. Stuttgart, Bibelanstalt, 1922, pp. 28. Rev. Krüger, TLB 45, 3; Tisserant, RB 33, 133—137; Vaccari, Bibl. 5, 393—397.
- 1328. L. B. Wolfenson. *Implications of the place of the Book of Ruth in Editions, Manuscripts, and Canon of the OT*. Hebrew Union Coll. Ann., 1924, 151—178.

COLTMAN, translation in colloquial English. JOÜON, Hebrew text with notes. RAHLFS studies Greek versions and prepares a thorough edition of it. WOLFENSON shows that variations as to place of book are meaningless because the only authoritative Canon was the Torah. Only in a secondary sense did Canon mean books coming up to a certain standard and was applied to the other books.

### VIII. Lamentations

- 1329. W. Baumgartner. *Die Klagelieder der Jeremia*. 1917. Rev. Löhr, OLZ, 1918, pp. 145.
- 1330. W. W. Cannon. *The authorship of Lamentations*. BS 81, 42—58.
- 1331. P. Haupt. *Maccabean Elegies*. JBL 38, 157—170.
- 1332. F. Perles. *Was bedeutet כְּמִיתָ Threni, I, 20?* OLZ 23, 157—159.
- 1333. H. Jahnow. *Das Hebräische Leichenlied im Rahmen der Völkerdichtung*. 1923. Rev. J. M. P. Smith, AJSL 40, 75. Cf. No. 140.
- 1334. G. Ricciotti. *Le Lamentazioni di Geremia. Versione critica dal testo ebraico con Introduzione e Commentario*. Torino-

Roma, Marietti, 1924, pp. 108. Rev. Vaccari, *Bibl.* 5, 217—218.

CANNON ascribes to Jeremiah. HAUPT reconstructs text of Ch. 1 which would refer to destruction in 168. PERLES reads *Kemuth*, captivity. JAHNOW, on the dirge. RICCIOTTI, introduction, translation and commentary.

### IX. Ecclesiastes

1335. L. E. Z. Aaronson. *Qoheleth; a new paraphrase*. New York, Bloch, 1924, pp. 100.

1336. F. C. Burkitt. *Is Ecclesiastes a translation?* *JTS* 23, 22—28.

1337. — *Ecclesiastes rendered into English verse*. London, SPCK, 1922, pp. 32. Rev. Williams, *JQR* 24, 210—211.

1338. C. F. Burney. *Notes on some Hebrew passages*. *JTS* 21, 242—243.

1339. A. Fernandez. *Es Ecclesiastes una version?* *Bibl.* 3, 45—50. Cf. No. 1336.

1340. M. Jastrow. *A Gentle Cynic*. Philadelphia, Lippincott, 1919, pp. 255. Rev. (Anon.), *Bibl.* 14, 351—352; *ER* 60, 724—727; Ackerman, *ATR* 2, 332—334; Jordan, *AJTh* 24, 136—137; Mercer, *ATR* 3, 67; Reider, *JQR* 14, 331—333.

1341. P. Joüon. *Sur le nom de Qoheleth*. *Bibl.* 2, 53—54.

1342. A. S. Kamenetzky. *Die ursprünglich beabsichtigte Aussprache des Pseudonyms Qoheleth*. *OLZ* 24, 11—15.

1343. G. Margoliouth. *Notes on some difficult passages in Qoheleth*. *Exp.* 26, 326—335.

1344. — *Studies in Texts Eccl. VII, 8*. *Theol.* 8, 228—229.

1345. — *Ecclesiastes VIII, 10*. *Exp.*, 1924, 1, 94—102.

1346. — *Ecclesiastes XII, 8—14*. *ET* 35, 121—124.

1347. A. Marmorstein. *Ecclesiastes XII, 6*. *Exp.*, 1920, 20, 203—207.

1348. S. Minocchi. *Le Perle della Bibbia*. Cf. No. 1314.

1349. J. A. Montgomery. *Notes on Ecclesiastes*. *JBL* 43, 241—244.

1350. H. Ranston. *Ecclesiastes and Theognis*. *AJSL* 34, 39—122.

1351. — *Koheleth and the Early Greeks*. *JQR* 24, 160—169.

1352. J. R. Smith. *Ecclesiastes*. *PTR* 16, 262—279.

1353. M. Thilo. *Der Prediger Salomo, neu übers. u. auf seinen Gedankengang untersucht*. Bonn, Marcus, 1923, pp. 50. Rev. Kuhl, *OLZ* 27, 84—85.

1354. A. L. Williams. *Ecclesiastes in the Revis. Vers. with Introd. and Notes*. Cambridge Univ. Press, 1922, pp. 239. Rev. McNeile, *JQR* 24, 208—210; Mercer, *JSOR* 8, 43.



BURKITT 1336 says that it is probably a translation from the Aramaic. BURNEY emends 4, 26 and 5, 10. FERNANDEZ *versus* BURKITT 1336. JASTROW, a sympathetic study, thorough revision of text, and pruning of book. JOÛON translates "man of the popular assembly, orator or preacher par excellence." KAMENETZKY takes up again his thesis in ZAW 34, 255 ff. Koheleth is Solomon. The feminine ending expresses individuality. The older form was Kehilloth, "assemblies." MARGOLIOUTH emends and offers better renderings. Note his translation "vapour of vapours." MARMORSTEIN explains passage by Jewish customs. MINOCCHI, translation and discussion of authorship, composition, excursus on pessimism in ancient world. Eccl. is the pearl of sorrow. MONTGOMERY, textual notes. RANSTON 1350 Koheleth probably knew Theognis but is however a Jewish *theist*. RANSTON 1351 shows some connection between Koheleth and Hesiod and Theognis, especially the latter. SMITH takes Solomon's authorship for granted and gives a literary outline of the book, no problems. THILO, a new translation with brief commentary showing essential oneness of work, there being three cycles of thought grouped in a higher unity. Good study of problems. WILLIAMS reedits Plumptre's work for the Cambridge Bible for schools and Colleges. Cf. also JOÛON 185.

### X. Esther

- 1355. O. T. Allis. *The reward of the King's Favorite*. PTR 21, 621—632.
- 1356. W. E. Beet. *The message of the Book of Esther*. Exp., 1921, 22, 291—300.
- 1357. — *The humourous element in the OT*. Exp., 1921, 22, 59—68.
- 1358. H. S. Gehmann. *Notes on the Persian words in the Book of Esther*. JBL 43, 321—328.
- 1359. P. Haupt. *The historical nucleus of Esther*. JAOS, 44, 157.
- 1360. J. Hoschander. *The Book of Esther in the Light of History*. JQR 9, 1, 41; 81—119; 10, 81—119; 11, 307—343; 12, 35—55; 151—194. Reprinted in Book form, Philadelphia, 1923, pp. 327. Rev. (Anon.), ET 35, 252—253; Meek, AHR 29, 744—745; Kelso, BS 94, 245; Mercer, JSOR 8, 222; Stummer, OLZ 27, 611—613. Cf. No. 1364.
- 1361. E. E. Kellett. *A note on Esther 2, 19—20*. ET 35, 380.

3162. J. Keulers. *Het boek Esther vertaald en met aanmerkingen voorzien*. Roermond, 1923, pp. 93. Rev. Kroon, *Studien* 55, 399 ff.
1363. D. B. Macdonald. *The earlier history of the Arabian Nights*. JRAS, 1924, pp. 355—357.
1364. J. P. Naish. *Fresh Light on the Book of Esther*. Exp., 1923, XXIV, 56—66. Cf. No. 1360.
1365. B. Wolff. *Das Buch Esther. Ein Beitrag zur Erklärung der Hauptschwierigkeiten des Buches*. Frankfurt, Kauffmann, 1922. Rev. Peters Th. u. Glaub. 15, 299.

ALLIS explains Esther 6, 8. BEET 1356 finds that the message is that the Great Unnamed is the Ruler of All. BEET 1357 illustrates humorous element in OT. from Book of Esther. GEHMANN, etymological studies. HAUPT finds nucleus of Esther in 1 Mac. 11, 47. HOSCHANDER defends historicity. Ahasuerus is Artaxerxes II. Vashti is Stateira. The story fits in with the new date of Ezra, and took place circa 392 B. C. The heterodoxy of Mordecai's attitude on intermarriage accounts for the exclusion of the religious element. KELLETT says that "the second time" is a gloss. MACDONALD shows that Cosquin was right in his thesis that the frame story of the Nights goes back to an Indian original. Possibly it passed into Persian folklore and thus became a source of Esther's story. NAISH apparently endorses Hoschander's view.

### XI. Daniel

1367. C. Boutflower. *In and Around the Book of Daniel*. London, SPCK, 1923, pp. 332. Rev. Ackerman, ATR 7, 190—191; Harden, Theol. 8, 178—180.
1368. S. A. Cook. *New Babylonian Light upon the OT*. ET 36, 44—45. Cf. No. 1381.
1369. Dieulafoy. *Balthasar et Darius le Mede*. Acad. d. Inser. C. Rendus, 1919, 184—203.
1370. R. P. Dougherty. *Nabonidus in Arabia*. JAOS 42, 305—316.
1371. W. Erbt. *Die Chronologie des ersten nachexilischen Jahrhunderts*. OLZ, 1918, 6—17.
1372. E. Hertlein. *Die Wolken des „Menschensohnes“*. Dan. 7, 13. ZAW 37, 134—136.
1373. E. Kissane. *Darius the Mede*. Irish Quart. Rev. 14, 43—57.
1374. C. Lattey. *Sovereignty and Realm in Dan. 2, 44*. Bibl. 4, 91—94.

1375. J. A. Montgomery. *A Survival of the tetragrammaton in Daniel*. JBL 40, 86.
1376. W. D. Morris. *Mene, mene, Tekel, Upharsin*. ET 35, 226.
1377. T. Nicklin. *Two chronological enigmas in the OT*. ET 35, 168—170.
1378. F. Ogare. *El libro de Daniel en lecciones sacras*. Madrid, Razon y Fe, 1921, pp. 432.
1379. H. H. Rowley. *The Belshazzar of Daniel and of History*. Exp., 1924, Sept. 182—195; Oct. 255—272.
1380. E. Sell. *Daniel*. Cf. ET 35, 300.
1381. S. Smith. *Babylonian historical texts*. London, Methuen, 1924, pp. 175, pl. 19. Cf. No. 791.
1382. J. M. Solá. *La profecía de Daniel, lecciones sacras*. Barcelona, Gili, 1919, pp. 750. Rev. Murillo, Bibl. 2, 255.
1383. M. Sprengling. *Daniel* 3, 21—24. AJSL 37, 132—135.
1384. G. Stockmann. *Die Erlebnisse und Gesichte des Propheten Daniel*. Gütersloh, Bertelsmann, 1922, pp. 205. Rev. Synave, RSPT 12, 76.
1385. W. Stoderl. *Zur Echtheitsfrage von Baruch*, 1—3, 8. Münster, Aschendorff, 1922, pp. 23. Rev. Hempel, TLB; Synave, RSPT 12, 76.
1386. W. St. Clair Tisdall. *Egypt and the Book of Daniel; or what say the Papyri*. Exp., 1921, 22, 340—357.
1387. C. C. Torrey. *Stray Notes on the Aramaic of Daniel and Ezra*. JAOS 43, 229—234.
1388. Van Hoonacker. *Hammeltsar (?) et Ashpenaz (?) dans le premier chapitre de Daniel*. Museon 35, 145—151.
1389. A. C. Welch. *Visions of the End. Studies in Daniel and Revelation*. London, Clarke, 1922, pp. 259.
1390. R. D. Wilson. *The word דודיר in Daniel* 12, 3. PTR 17, 128.
1391. — *Apocalypses and the Date of Daniel*. PTR 19, 529—545.
1392. — *Daniel not quoted*. PTR 20, 57—68.
1393. — *Darius the Mede*. PTR 20, 176—211.
1394. — *The origin of the ideas of Daniel*. PTR 21, 161—201.
1395. — *The influence of Daniel*. PTR 21, 337—371; 541—584.
1396. — *The background of Daniel*. PTR 22, 1—26.
1397. — *The prophecies of Daniel*. PTR 22, 377—401.

1398. R. D. Wilson. *The present state of the Daniel controversy*. BR 4, 226—246.

1399. M. J. Wingarden. *The Syriac version of the Book of Daniel* 1923, pp. 40.

BOUTFLOWER, traditional point of view ably presented. COOK on SMITH 1381. Darius the Mede is the son of Hystaspes. Belshazzar the usurper Nadintu-Bel. DOUGHERTY finds cuneiform evidence of the sojourn of Nabonidus at Tema (Arabian Teima) while Belshazzar was the real ruler of Babylon. ERBT, chronology of Daniel. HERTLEIN compares with Is. 60, 8 and spocalyptic literature. XI, 1 is a later addition, the context requires a reference to Cyrus. The Gobryas hypothesis defended by Vigouroux shown unsatisfactory. LATTEY rejects emphatic sense of *malkuthah*. It means merely sovereignty of the realm. MONTGOMERY finds tetrammaton harmonizes Dan. 1, 1 and Jer. 46, 2. OGARE and SOLA, homiletic, traditional. ROWLEY, critical view. SMITH brings up most important cuneiform material on Nabonidus, which gives us the original source of some of the Daniel stories. SPRENGLING rejects Löhr's emendation and shows realism of the narrative. STOCKMANN traditional. STODERL thinks that Daniel was revised by a Maccabean writer who used a history of Babylon where Nebuchadrezzar was confused with Nabonidus and Evilmerodach with Belshazzar. TISDALL finds Greek words in Aramaic papyri and gives other philological proofs on the traditional side. TORREY, textual notes. VAN HOONACKER says that Hammeltsar is Amel-usur or Abal-user, according to Greek. Ashpenaz is a recent gloss. WELCH thinks that cataclysm and divine intervention are not essential to apocalyptic. WILSON defends traditional view. WILSON 1390 proves that critics' argument here is a fallacy. WILSON 1392 refutes critics who declare that Daniel is not quoted until second century B. C. and attacks the argument *a silentio*. WILSON 1393 defends view that Darius the Mede is Gobryas and attacks Fullerton's review of Wilson's First Volume of Studies in the Book of Daniel in Bull. of West. Theol. Sem., Oct. 1918. WILSON 1394 *versus* Driver, shows antiquity of ideas in Daniel. WILSON compares with the Pseudepigrapha and shows that out of 79 books in the second century by critics only three make any kind of a reference to the resurrection. WILSON 1395 shows influence of book in Hebrew Literature before 200 and since. WILSON 1396 shows that background is not Maccabean but

Babylonian. WILSON 1397 shows that fourth kingdom is Roman. WILSON 1398 summarizes situation from his point of view. WYNGARDEN finds that Syriac version is from the Semitic text, is colored by Theodotion, but little or not at all by LXX. Its author was a Christian of Edessa. Cf. also BALL 1089.

## XII. Ezra, Nehemiah, Chronicles.

1400. W. F. Albright. *The date and personality of the Chronicler*. JBL 40, 104—124.
1401. N. H. Baynes. *Zerubbabel's rebuilding of the Temple*. JTS 25, 154—160.
1402. J. A. Bower. *The gap between Ezra, chapters 1 and 2*. AJSL 36, 18—26.
1403. — *Josephus' Account of Nehemiah*. JBL 43, 224—226.
1404. — *Der Text des Buches Ezra. Beiträge zu seiner Wiederherstellung*. Göttingen, Vandenhoeck, 1922, pp. 94. Rev. Dhorme, RB 33, 142; Löhr, OLZ 26, 328—329; TLZ 47, 212; Caspari, TLB 44, 19; J. Dollwe, Theol. Rev. 22, 265 ff.; Eissfeldt, DLZ 45, 573.
1405. L. E. Browne. *Early Judaism*. Cambridge Univ. Press, 1920, pp. 248. Cf. No. 903.
1406. A. Cowley. *Aramaic papyri of the fifth century B. C. edited with translations and notes*. Oxford Univ. Press, 1923, pp. 351.
1407. — *Jewish Documents of the time of Ezra*. London, SPCK, 1919, pp. 100. Rev. Poznanski, OLZ 24, 303—305.
1408. H. Englander. *Problems of Chronology in the Persian Period of Jewish History*. Journal of Jewish Lore and Philosophy I, 83—103.
1409. — *Ezra the scribe*. I, 319—328.
1410. A. Fernandez. *Epoca de la Actividad de Esdras*. Bibl. 2, 424—447.
1411. K. Fullerton. *The procession of Nehemiah*. JBL 38, 171—179.
1412. H. Geers. *Hebrew textual Notes*. AJSL 34, 129—130.
1413. H. Gressmann. *Die ammonitischen Tobiaden (Neh. 2, 10 usw.)*. Sitzb. Berlin, Akad. Wiss., 1921, 663—671.
1414. L. Haefeli. *Geschichte der Landschaft Samaria von 772 vor Chr. bis 67 nach Chr.* Münster, Aschendorff, 1922, pp. 133. Rev. (Anon.), RB 32, 155; J. Jeremias, OLZ 26, 575.
1415. P. Haupt. *Jehoram's fatal illness*. AJPhil. 43, 239.

1416. C. A. Hawley. *A critical examination of the Peshitta Version of the Book of Ezra*. New York, Columbia Univ. Press, 1922, pp. 79. Rev. Montgomery, JAOS 43, 432—433; Rahlfs, TLZ 49, 9—10.
1417. C.W. Hutchinson. *A human original for Satan*. ET 32, 425—426.
1418. M. Kegel. *Die Kultusreformation des Esra. Aussagen moderner Kritik über Neh. 8—10, kritisch beleuchtet*. Gütersloh, Bertelsmann, pp. 219. Rev. Eichrodt, TLB 43, 114—116.
1419. E. J. Kissane. *The historical value of Esdras I—III*. Irish Quart. Rev. 15, 126—138.
1420. S. Kraus. *Contributions à la topographie de Jérusalem*. REJ 71, 148—164; 72, 49—64; 73, 59—81.
1421. F. X. Kugler. *Von Moses bis Paulus*. 1922, pp. 553.
1422. J. Offord. *Sanballat in Josephus and the Elephantine Papyri*. PEF, 1919, 86—87.
1423. — *The word for satrap*. PEF, 1919, 138—139.
1424. — *The Sukkiim*. PEF, 1920, 42.
1425. F. Perles. *Neue Analekten zur Textkritik d. AT*. MVAG, 1917, II, 133—135.
1426. L. Pirot. *Note sur la recension de Lucien d'Antioche dans Esdras-Néhémie*. Bibl. 2, 356—360.
1427. M. Sprengling. *The Aramaic papyri of Elephantine*. AJTh 21, 411—452; 22, 349—375.
1428. C. C. Torrey. *Stray notes on the Aramaic of Daniel and Ezra*. JAOS 43, 234—238.
1429. — *The chronicler's history of the return under Cyrus*. AJSL 37, 81—100.
1430. J. Touzard. *L'âme juive au temps des Perses*. Cf. No. 1071.
1431. A. Van Hoonacker. *La succession chronologique Néhémie-Esdras*. RB 32, pp. 481—494; 33, pp. 33—64.
1432. M. Vernes. *Elephantine et Bethel*. JA, 1918, 11, 370—376.
1433. R. Winterbotham. *The OT. and the Jews*. Exp., 1921, XXII, 161—184.

ALBRIGHT thinks that the Chronicler may be Ezra himself. BAYNES, excellent historical reconstructions, corrects several statements in BROWNE 1405, places Zerubbabel under Darius. BEWER 1402 thinks that Torrey failed in the attempt to recover the missing portion of his Ezra studies. BEWER 1403 says that original text of both said that rebuilding of wall lasted 52 days. BEWER 1404 a very thorough

reconstruction of text. BROWNE places Nehemiah before Ezra. Ezra's law is D. COWLEY 1406 handy edition of Elephantine papyri. COWLEY 1407 popular translation of some of these texts in the "Translation of Early Documents" series. FERNANDEZ maintains that Ezra was first and dates him 458. ENGLANDER 1408 places Ezra first in 398 and Nehemiah in 385. ENGLANDER 1409 thinks that Ben Sira is right in not mentioning Ezra, because the latter was unimportant, as a law giver. Kuenen and the critics make too much of Ezra. FULLERTON shows that the procession was outside of the wall. GEERS corrects Nehemiah 12, 8. HAEFELI thinks that Judah was invaded by the 'ammê ha'ares after the conquest by Nebuchadrezzar. HAUPT says that the disease was *membranous colitis*, and emends 2 Chron. 21, 19. HAWLEY claims that Syriac version was not influenced by Greek. HUTCHINSON comparing Ezra 5 and Zech. 3 thinks that Tattenai was the original Satan. KEGEL maintains authenticity of Nehemiah 8—10. KISSANE says that Sheshbazzar in 536 and Zerubbabel in 520 are different persons. In Ezra III 2 and 8—9 one should omit the references to Joshua and Zerubbabel. KRAUS studies the walls in Nehemiah 12, 27—46 with Talmudic and Midrashic references. OFFORD 1422 says that Josephus was right though his dates are wrong. The town Samaria in Fayum shows that Josephus rightly says that Alexander took Sanballat's soldiers to Egypt. OFFORD 1423 says that the word for satrap has been shown by Pognon in cuneiform texts. OFFORD 1424 says that the Sukkiim in 2 Chron. 12, 3 are mercenaries as we see in Elephantine Aramaic ostraka. PERLES, emendations in Nehemiah and Chr. PIROT, Lucian had a text close to B which he corrected with a Hebrew text not different from ours. SPRENGLING, unfinished translation. TORREY 1428 supplements his textual notes in Ezra studies. TORREY 1429 *versus* BEWER 1402. TOUZARD's articles in RB on the origins of the Jewish soul, with a thorough study of Ezra-Nehemiah problem. VAN HOONACKER *versus* KUGLER 1421 who had placed Ezra in 458 and Nehemiah in 445, maintains order Nehemiah-Ezra. VERNES, pantheon of Yeb shows that the colony was made up of Bethel Samaritans. WINTERBOTHAM, importance of work of Ezra and its limitations. Cf. also Ayala 693, Davis 703, HOSCHANDER 1394, Kleber 772, and FERNANDEZ 1068.

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# A CRITICAL BIBLIOGRAPHY OF THE LITERATURE ON THE APOCRYPHA AND PSEUDEPIGRAPHA FROM 1918 TO 1924

By JOHN A. MAYNARD, New York City

THIS article continues Ackerman's bibliography in ATR II 54-7.

## a) General

1434. E. H. Blakeney. *Readings from the Apocrypha*. London, SPCK, 1922.
1435. E. R. Bradley. *A Neglected Area, From the Old Testament to the New*, 1922, pp. 280.
1436. W. J. Ferrar. *The Uncanonical Jewish books. A short Introduction to the Apocrypha and the Jewish Writings*, 200 B.C.—100 A.D. London, SPCK, 1918, pp. 112.
1419. K. Kohler. *The Essenes and the Apocalyptic Literature*. JQR 11, 145-68.
- 1419a. J. H. Leckie. *Beauties of Apocalyptic Literature*. Exp. May 1920, pp. 381-400.
1420. L. Ginzberg. *Some observations on the Attitude of the Synagogue towards the apocalyptic-eschatological writings*. JBL 41, 115-36.
- 1420a. F. Perles. *Notes sur les apocryphes et les pseudépigraphes*. REJ 74, 173-85.
1421. E. J. Price. *Jewish Apocalyptic and the Mysteries*. HJ 18, 95-112.
1422. J. Rauch. *Apocalypse in the Bible*. Journal of Jewish Lore and Philosophy 1, 163-95.
1423. D. W. Riddle. *The physical basis of apocalypticism*. JR 4, 174-91.
1424. O. Stähelin. *Die hellenistisch-jüdische Literatur in W. v. Christ, Geschichte der griechischen Literatur*. 6th ed., pp. 535-6. Rev. Behm, TLB 42, 185.



BLAKENEY, selections with a few notes. BRADLEY and FERRAR popular. KOHLER finds that apocalyptic literature, especially Enoch, Jubilees, Testament of XII Patriarchs, is of Essene origin. He criticizes Charles on Enoch. LECKIE stresses ethical and ritual faith and hope. GINZBERG says that this literature was not very important and does not represent a popular piety in opposition to the teaching of the scribes as found in Tannaitic Literature. PRICE draws parallels. PERLES shows traces of apocrypha and pseudepigrapha in Jewish liturgy (p. 173-76) and contributes important textual notes. RAUCH, a very good study; especially of the element of hope, of the day of judgment, and of origins. RIDDLE studies apocalypticism in the light of behavior psychology. Apocalyptic behavior is the result of emotional seizure of fear, sorrow, pain, loss of bodily function. Cf. also Causse 807, and Smith 87, which includes an essay on apocalyptic in O.T.

#### b) Maccabees

1426. F. M. Abel. *Topographie des campagnes machabéennes*. RB 32, 495-521; 33, 201-17 and 371-87.
1427. Dom de Bruyne. *Le texte grec des deux premiers livres des Machabées*. RB 32, 31-54.
1428. — *Notes de philologie biblique, 2 Mach.* RB 31, 405-9.
1429. — C. F. Burney. *An acrostic poem in praise of Judas Maccabeus*. JTS 21, 319-25.
1430. E. Cavaignac. *La mort du fils d'Antiochus le Grand*. RA 19, 161-3.
1431. C. W. Emmet. *The third and the fourth books of Maccabees*. London, SPCK, 1918, pp. 46 and 76.
1432. C. Gutberlet. *Das erste Buch der Makkabäer übers. u. erkl.* Münster, Aschendorff, 1920, pp. 270. Rev. Döller, Theol. prakt. Qu. 75, 155 ff.; Dürr, Theol. Rev. 20, 89 ff.; Staerk, TLZ 47, 563.
- 1432a. R. Harris. *Some Notes on 4 Maccabees*. ET 32, 183-5.
1433. M. Holleaux. *La mort d'Antiochus IV Epiphanès*. Rev. des Et. Anciennes 18, 77-102. Cf. M. J. Lagrange, RB 28, 589-91.
1434. J. Hontheim. *Zur Chronologie der beiden Makkabäerbücher*. Z. f. kath. Theol. 43, 1-30.
1435. P. Joüon. *Quelques hébraïsmes de syntaxe dans le premier livre des Machabées*. Bibl. 3, 204-6.

1436. O. Kern. *Ein vergessenes Dionysosfest in Jerusalem*. Arch. f. Rel.-Wiss. 22, 198-9.  
 1436a. E. Meyer. *Ursprung u. Anfänge d. Christentums*. 2nd vol., 1921. Rev. Zeitlin, JQR 14, 112-18.  
 1437. A. T. Olmstead. *Wearing the hat*. AJTh 24, 94-111.  
 1438. S. Raffaelli. *Classification of Jewish Coins*. JPOS 1, 202-8.  
 1439. S. Zeitlin. *Megillat Taanit as a source for Jewish Chronology and History in the Hellenistic and Roman periods*. 1922.

ABEL studies Galilean campaign giving a map and illustrations. DOM DE BRUYNE 1427 studies the Greek text in the light of the Latin versions and concludes that the original Greek text had been lost. DOM DE BRUYNE 1428 some textual points in 2 Macc. BURNEY turns into Hebrew 1 Macc. 3, 1-9 and finds in it an acrostic poem. CAVAIGNAC *versus* De Sanctis and Livy. The son of Antiochus died in 191-2 as we know from a cuneiform business document from Warka. EMMET, in "Translations of Early Documents" series. HARRIS, on a panegyric of Eleazar in 4 Macc. HONTHEIM, chronology of Macc. 1 and 2. JOÜON finds hebraisms in Macc. 1. KERN on 2 Macc. 6, 7. MEYER makes a thorough critical study of period of Maccabees, especially of chronology. OLMSTEAD on Hellenism. RAFFAELLI, on Macc. coins. ZEITLIN harmonizes dates in 1 and 2 Macc. and Josephus. Cf. Perles 1420a on 1 Macc. (p. 177-9) and Höpfl 1679 on the Chanukah.

### c) Tobit

1441. L. C. Casartelli. *The Genesis of a Myth*, in "The Religion of the Scriptures," ed. by C. Lattery. Cambridge, Heffer, 1921.  
 1442. P. Haupt. *Asmodeus*. JBL 40, 174-8.  
 1443. P. Joüon. *Quelques hébraïsmes du Codex Sinaiticus de Tobie*. Bibl. 4, 168-74.  
 1443a. *Das Buch Tobias übers. u. erkl.* Steyl, Missionsdruckerei, 1924, p. 143.  
 1444. A. Kaminka. *The Origin of the Ashmedai Legend in the Babylonian Talmud*. JQR 13, 221 ff.  
 1444a. G. Priers. *Il libro di Tobia, testo e introduzion*. Como, 1924, pp. 231.  
 1445. W. Radcliffe. *Fishing from the Earliest Times*. London, Murray, 1921.  
 1446. C. C. Torrey. "Nineveh" in the Book of Tobit. JBL 41, 237-45.

CASARTELLI shows that Tob. is a purely Jewish book written in Mazdean surroundings. HAUPT, Tob. was written about 170 B.C. Sennacherib represents Antiochus Epiphanes. Asmodeus is Aeshma-daeva. Sara had hystero-epilepsy. JOÜON favors a Hebrew rather than an Aramaic original. KAMINKA connects with Pseudo-Smerdis. RADCLIFFE notes Tobit's fish. TORREY shows that Nineveh really means Seleucia.

#### d) Judith

1447. A. Condamin. *Judith*. Dict. apolog. fasc. XI, 1559-65.  
 1448. C. Meyer. *Zur Entstehungsgeschichte des Buches Judith*.  
 Bibl. 3, 193-203.

MEYER rejects Gaster's theory that Judith was developed from a shorter story. Gaster's story is only a midrash.

#### e) Ben Sira and Wisdom

1450. A. Büchler. *Ben Sira's conception of sin and atonement*.  
 JQR 13, 303-35; 461-502; 14, 53-83.  
 1451. F. Focke. *Die Entstehung der Weisheit Salomos*. Göttingen,  
 Vandenhoeck, 1913, pp. 132. Rev. M. J. Lagrange, RB,  
 1919, 267-72.  
 1452. A. Marx. *An Aramaic fragment of the Wisdom of Solomon*.  
 JBL 40, 57-69.  
 1453. B. Motzo. *Sull'età e l'autore del libro della Sapienza*.  
 Rivista trimest. d. Stud. Filosof. e relig., 1920, 46-60;  
 1921, 163-72.  
 1454. E. A. Speiser. *The Hebrew origin of the first part of the  
 Book of Wisdom*. JQR 14, 455-82.  
 1455. P. Volz. *Hiob und Weisheit, Das Buch Hiob, Sprüche,  
 Jesus Sirach, Prediger, übers. u. m. Einl. vers.* Göttingen,  
 Vandenhoeck, 1921, pp. 278.

BÜCHLER, an exhaustive study. Lagrange writes an important critic of FOCKE. MARX on a short fragment showing belief in resurrection. MOTZO dates wisdom 39-40 A.D. and compares with Enoch and Philo especially. SPEISER bases his theory on mis-translations made by author. VOLZ, commentary. Cf. Perles 1420a on Ecclesiastes (p. 179-80).

## f) Baruch

1457. J. A. Bewer. *The river Sud in the Book of Baruch*. JBL 43, 226-7.
1458. W. Stoderl. *Zur Echtheitsfrage von Baruch*, 1-3, 8. Münster, Aschendorff, 1922, pp. 23. Rev. (Anon.), RB, 1922, 626; Hempel, TLB 43, 310; Synave, RSPT 12, 76.
1459. H. St. John Thackeray. *The Septuagint and Jewish Worship*. London, Milford, 1922, p. 143. Rev. Dhorme, RB 33, 268-71, cf. No. 132.

BEWER finds that it is a misreading of Ahawa. STODERL defends authenticity. DHORME doubts THACKERAY's emphasis on Baruch. Cf. Perles 1420a (p. 180) on Baruch 3, 7.

## g) Jubilees

1460. E. Tisserant. *Fragments syriaques du Livre des Jubilés*. RB, 1921, 55-86 and 206-32.
1461. L. Finkelstein. *The book of Jubilees and the rabbinic Halaka*. HTR 16, 39-61.

TISSERANT finds new fragments in the Rahmani Chronicle. FINKELSTEIN studies calendar, sabbath, festival and laws and concludes that author was a sectarian who tried to compromise between Pharisees and Sadducees.

## h) Enoch

1463. B. *Due scritte politico religiosi del tempo di Cristo*. Religio 2, 167-77.
1464. G. N. Bonwetsch. *Die Bücher der Geheimnisse Henochs. Das sogenannte slavische Henochbuch*. Leipzig, Hinrichs, 1922, pp. 143. Rev. Beer, TLZ 48, 128.
1465. R. H. Charles. *The date and the place of writing of the Slavonic Enoch*. JTS 22, 161-3.
1466. J. K. Fotheringham. *The date and place of writing of the Slavonic Enoch*. JTS 20, 252.
1467. — *The Easter Calendar and the Slavonic Enoch*. JTS 23, 49-56.
1468. G. Kuhn. *Beiträge zur Erklärung des Buches Henoch*. ZAW 39, 240-75.

1469. A. S. D. Maunder (Mrs. Walter Maunder). *The date and place of writing of the Slavonic Enoch*. Observatory, 1918, 309-16.
1470. N. Messel. *Der Menschensohn in den Bilderreden des Henoch*. Beiheft z. ZAW 35, 1922, p. 87. Rev. (Anon.), RB 624-5; Clemen, OLZ 26, 162-3; Horst, TLB 48, 175; Synave, RSPT 12, 79-80.
1471. N. Schmidt. *Traces of Early Acquaintance in Europe with the Book of Enoch*. JBL 42, 44-52.
1472. — *The two recensions of Slavonic Enoch*. JAOS 41, 307-12.
1473. A. C. Welch. *A zealot pamphlet*. Exp., 1923, XXIV, 273-87.

BONWETSCH, good study of problems, transl. and notes. CHARLES *versus* FOTHERINGHAM 1466, who has indorsed MAUNDER 1459. CHARLES shows that theory is built on an interpolated verse. FOTHERINGHAM 1467 answers CHARLES. KUHN, good study of angels and mountains of metals. Mrs. MAUNDER, *versus* CHARLES, thinks it is a Bogomil work written in Bulgarian between the twelfth and fifteenth century. MESSEL keeps this term only twice in the Parables, where it refers to the Jewish people and not to a Messiah. SCHMIDT 1471 goes back to references in Renaissance times. SCHMIDT 1472 on the double recension of the Secrets of Enoch. WELCH says that the Apocalypse of Weeks in En. 93, 1-10 and 91, 12-7 was interpolated with 93, 11-4. See also Margoliouth's No. 1687, where it is claimed that Enoch was written in Greek at first.

#### i) Sibylline Oracles

1474. J. N. Bate. *The Sibylline Oracles, Bks. III-V*. London, SPCK, 1918, pp. 118. Rev. (Anon.), CQR 18, 341.
1475. A. Pincherle. *Gli oracoli Sibillini giudaici*. Rome, 1922, pp. 176. Rev. Dhorme 33, 300-1.

BATE, a new translation. PINCHERLE, Italian translation.

#### j) 4 Ezra

1476. Dom de Bruyne. *Quelques nouveaux documents pour la critique textuelle de l'Apocalypse d'Esdras*. Rev. Bénédictine 32, 1920, 43-7.
1477. M. R. James. *Salathiel qui est Esdras*. JTS 19, 347-9.

1478. J. Keulers. *Die eschatologische Lehre des vierten Esrabuches*. Freiburg, Herder, 1922, p. 214. Rev. Allo, RB 31, 603-7; Beer, TLZ 48, 127-8; Kroon, Studien 54 (1922, I) 317 f.; Synave, RSPT 12, 80-1.
1479. B. Violet. *Die Esra-Apokalypse (4 Esra)*. Zweiter Teil, *Die deutsche Textherstellung*, 1923, pp. 202. Rev. Perles, OLZ, 1923, 449-52.

JAMES confirms his view in JTS 18, 167 ff. that it is not biblical Ezra. 4 Esdras is not a composite work. KEULERS maintains also unity of book. There is a double eschatology because there are two Eons.

### k) Pirke Aboth

1481. J. H. Hertz. *An explanation of Abot VI, 3*. JQR 10, 199-202.
1482. W. O. E. Oesterley. *The sayings of the Jewish Fathers translated from the Hebrew*. London, SPCK, 1919, pp. 123. Rev. Barnes, JTS 21, 283-4; Kohn, JQR 12, 393-6.
1483. F. Perles. *Une faute ancienne dans Abot VI, 1*. REJ 731, 215.
1484. Yehoash (pseud. of L. Bloomsgarden). *Pirke Abot Sayings of the Fathers, Yiddish translation (with) English translation revised*, by B. Halper. New York, Amer. Jewish Book Co., 1921, pp. 118.

OESTERLEY and HALPER, new translations. BLOOMGARDEN, translation in Yiddish. PERLES and HERTZ, emendations.

### l) Ahikar

1485. F. Bork. *Zum Jahresrätsel der Achiqargeschichte*. OLZ, 1918, 226-7.
- 1485a. A. B. Mace. *The influence of Egypt on Hebrew Literature*. Liverpool, Annals of Archaeology 9, 6-13.
1486. F. Nau. *Histoire et sagesse d'Ahikar d'après le MS. de Berlin, « Sachau 162 » fol. 86s*. Rev. de l'Orient Chrét. 21, 148-60.
1487. — *Documents relatifs à Ahikar*. Rev. de l'Orient Chrét. 21, 274-307; 356-400.
- 1487a. — *Documents relatifs à Ahikar*. Paris, Picard, pp. 96. Cf. Grebaute, ROCh 22, 109.
1488. — *Le roman turc de Haiqar*. JA, 1922, I, 263-8.

1489. A. Yellin. *Notes on the Syriac Versions of the story of Ahikar as edited by J. Rendel Harris*. JQR 15, 119-21.  
 1489a. — ספר אחיקר החכם, p. 68. Berlin and Jerusalem (1923).

MACE compares Ahikar and Ptahhotep, calling special attention to parallelism. NAU (1486 and 1487), Syriac texts and translation. NAU 1488, on a Turkish version made from the Arabic with a change being the punishment of Nadan by Haiqar. YELLIN 1489 emends text of 8th maxim. YELLIN 1489a, translation of Ahikar in Hebrew with introduction and notes. Cf. also Gressmann "Ursprung des Joseph Saga" for a comparison of Joseph and Ahikar.

#### m) Miscellaneous

1490. V. Apowitzer. *Asenath, the wife of Joseph. A Haggadic Literary Historical Study*. Heb. Union Coll. Amer., 1924, 239-306.  
 1491. G. H. Box and J. E. Landsman. *The Apocalypse of Abraham*, London, SPCK, 1918, pp. 100. Rev. Kissane, Fr. Quart. Rev. 13, 255.  
 1492. E. W. Brooks. *Joseph and Asenath*. London, SPCK, 1918, pp. 84.  
 1493. Dom de Bruyne. *Fragments d'une apocalypse perdue*. Revue Bénédictine, 1921, 97-109.  
 1494. V. Burch. *The Literary Unity of the Ascensio Isaiae*. JTS 20, 17-23.  
 1495. — *Material for the Interpretation of the Ascensio Isaiae*. JTS 21, 249-65.  
 1496. M. Gaster. *Recent publications of Apocrypha and Pseud-epigrapha*. ET 29, 374-5.  
 1497. R. Harris and A. Mingana. *The odes and Psalms of Solomon*. Manchester Univ. Press, 2 vol., 1916, 1920. Rev. Connolly, JTS 22, 76-84 and 159-60.  
 1498. K. Holl. *Das Apokryphon Ezechiels*. Aus Schrift und Geschichte. Stuttgart, 1922.  
 1499. M. R. James. *The Lost Apocrypha of the O.T. collected, translated, and discussed*. London, SPCK, 1920. Rev. Abrahams, JTS 22, 300-1; Gaselee, Theol. 1, 48-50; Mercer, ATR 3, 156.  
 1500. W. Lüdtke. *Georgische Adam-Bücher*. ZAW 38, 155-68.

1501. C. C. McCown. *The testament of Solomon edited from manuscripts*. Leipzig, Hinrichs, 1923, pp. 178.
1502. P. Riessler. *Joseph und Asenath, eine altjüdische Erzählung*. Th. Quart. 103, 1922, 1-22.

APOWITZER shows that the narrative was originally Hebrew and was written by a Palestinian Jew for a missionary purpose. Box, in "Translations of Early Documents" Series—the first English version of the book. BROOKS, new translation. DE BRUYNE traces certain Christian liturgical texts to an apocalypse or fragment of one in Esdras 5. BURCH 1494 supports Burkitt's view on unity. BURCH 1495, a study of names. GASTER praises the translations of Early Documents edited by Oesterley and Box, and adds words of caution. HARRIS, one volume of text, one of introduction and notes. JAMES, a guide to the material 100 B.C.—100 A.D. classified, a list of titles and fragments. McCOWN, new edition of Greek text with introduction and notes. RIESSLER begins first German translation of the text edited by Batiffol in 1889. Cf. also McCown 1310 and Perles 1420a (Critical notes on Epistle of Jeremiah, Prayer of Esther, Jubilees, Apoc. of Baruch, 4 Ezra).





# A CRITICAL BIBLIOGRAPHY OF STUDIES ON HEBREW RELIGION FROM 1918 TO 1924

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THIS article is a continuation of Ackerman's bibliography in ATR II 57-70 and should be used in connection with our former bibliographies in JSOR, from where many entries should be repeated here. We shall divide this section into Religion in general, the problem of evil, eschatology, Yahwism, prophetism, the Iranian influence, early Judaism, and ethical aspects of Hebrew religion.

## a) General

- 1503. R. A. Aytoun. *God in the O.T.* New York, Doran, 1923, pp. 163.
- 1503a. G. A. Barton. *The Religion of Israel.* New York, Macmillan, 1918, pp. 305. Rev. Greenstone, JQR 11, 396-402; Fullerton, HTR 12, 455-8; König, TLB 42, 82-3; Maynard, ATR 2, 157-60; Smith, AJTh 23, 232-3.
- 1504. L. W. Batten. *Some features of the Religion of Israel.* Construct. Quarterly 9, 469-81.
- 1504a. A. Bertholet. Cf. 1508.
- 1504b. G. H. Box. *Worship (Hebrew).* ERE 12, 788-95.
- 1505. W. G. de Burgh. *The Legacy of the Ancient World.* New York, Macmillan, 1924, pp. 41-76.
- 1506. A. Causse. *Israël et la vision de l'humanité.* Pp. 152. Cf. Causse, RHPR 4, 73-7; Rev. McFadyen, ET 35, 458; T. H. Robinson, Exp. Aug. 1924, 150-2.
- 1507. S. M. Cooke. *(Hebrew) Purification.* ERE 10, 489-90.
- 1507a. G. L. della Vida. *Storia e religione nell'Oriente Semitico.* Rome, 1924, pp. 165.
- 1507b. J. Döllner. *Die Reinheits- und Speisegesetze des A.T.* Münster, Aschendorff, 1917, pp. 312.
- 1508. F. Giesebrecht. *Die Grundzüge der israelitischen Religionsgeschichte.* 3rd edit. By A. Bertholet, 1919, pp. 128. Rev. Caspari, TLB 40, 283-4.

- 1508a. T. R. Glover. *Progress in religion to the Christian era*. New York, Doran, 1922, pp. 104-54; 240-59; 306-30.
1509. J. Hänel. *Der Schriftbegriff Jesu. Studie zur Kanongeschichte und religiösen Beurteilung des A. T.* 1919, pp. 224.
- 1509a. Hebert. *La religion avant Jésus-Christ*. Paris, Lethielleux, 1915, pp. 214. Rev. Synave, RSPT 9, 214.
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AYTOUN's excellent study of development of idea of God. BARTON, a college text book rich in personal ideas, evolutionary treatment. BATTEN stresses diversity in O. T. religion. CAUSSE, masterly survey of religious evolution. DE BURGH emphasizes abiding importance of Hebrew contributions to the world. DELLA VIDA, a series of articles on Semitic history and religion. HÄNEL treats of the relation of our conception of Christ to that of the O. T. and of the Canon. GIESEBRECHT-BERTHOLET, current academic critical attitude. HEINISCH compares with Assyro-Babylonia, Egypt and Avestan religion. He finds that in the O. T., the attributes of God are not personified while elsewhere they become gods. Sin is only personified in a poetical way. Satan is a spirit subject to God. HEMPEL studies prayer life in O. T. and influence of exile upon piety. HÖLSCHER writes from the point of view of Wundt's psychology. His work is most important, and embodies many new points of view. HOUSTON, a study of religious values. HUTCHINS, popular series of meditations, well informed. KAY, three lectures on Hebraism, one on Judaism, all excellent. KENT believes that the Hebrew scriptures are the records of aristocrats but there was a pagan Semitic inheritance preserved by the people. He traces the evolution of the idea of propitiation for sin to the nobler piety in Galilean apocalyptic. KIRCHNER, apologetic, stresses originality and value of O. T. doctrine of evil and redemption. KITTEL rejects the Kenite hypothesis and shows the influence of Canaanite cults, believes that

mosaism is a national and ethical henotheism. KNUDSON, a topical study of religious contents of O.T., excellent and moderate. KÖNIG 1521 studies thoroughly theology, cosmology, hamartiology, soteriology of O.T. KREGLINGER, evolutionary treatment. LÖHR emphasizes originality of O.T. religion. MAYNARD 1525 stresses importance of controversial attitude which leads to negative imitation. MAYNARD 1526 on the relation of Judaism, Christianity, and Islam to Hebraism, in a critic of no. 1528. MOORE, excellent outline. MORGENSTERN finds that the Canaanite calendar continued until 608 when a luni-solar calendar was introduced with the D reformation, the months being called by their ordinal numbers. The Third, or Babylonian calendar, was slowly introduced, little used if at all, before the fourth century B.C. There follows a masterly study of festivals. NEUMARK, an original study. Prophets did not condemn sacrifices. Specially good treatment of the idea of God. NIKEL, moderately critical study in 140 pages. PACE shows that there was no single idea of God in all Israel. The prophetic idea reached its highest form in second Is., then the legalistic reaction set in. PFEIFFER traces the paramount issue in the O.T. ROTHSTEIN, systematic treatment, opposes Delitzsch. SEEGER studies the evolution of the selfish motive and the religious motive in popular religion. SELLIN, summary of recent excavations. WENSINCK shows that for the common people religion meant cult. Ritual was the means of communication between man and God. Cf. also Causse 807 and C. R. Smith 1738 which contain much biblical theology and Montefiori 1692a.

### b) The Problem of Evil

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- 1544. P. Humbert. *L'Ancient Testament et le problème de la souffrance*. Lausanne, 1918, pp. 51. Rev. Lods, RHR 78, 276-7.
- 1545. — *The O.T. and the Problem of Suffering*. BW 52, 115-35.

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## c) Eschatology

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COHON studies the development from Gen. to Pseudepigr. EICHRODT from the Blessing of Jacob to Jeremiah shows that the hope for peace developed in time of distress. GOWEN stresses the non-Hebrew background and the evolution of the doctrine from ethnic religion to the glory of the Kingdom. KOHLER, summary of belief in Apocalyptic and rabbinic literatures. LEFEBVRE says that belief in life after death was borrowed from Egypt after captivity. MARGOLIOUTH shows that belief in survival after death of the patriarchs is based on sound Jewish interpretation of the Pentateuch. MERCER makes a good study of Sheol. OESTERLEY shows the cleavage between popular and prophetic teaching. SCHEFTELOWITZ thinks that the Hebrews always believed in after life. Judg. 5, 20 shows that the souls of the godly went to the stars. Sheol was perpetual for the ungodly. SCHMIDT stresses importance of early yahwist concept and warns against making too much of foreign influence. SELLIN, semi-popular study of development of belief in resurrection and after life. Cf. also Albright 1557, Bornhäuser 1659.

#### d) Yahwism

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- 1558a. — *The Name Yahweh*. JBL 43, 370-78.
- 1558b. — *The Evolution of the West-Semitic Divinity 'Anat-Attâ*. AJSL 41, 73-101.
- 1559. W. R. Arnold. *Ephod and Ark*. Harvard University Press, 1918, pp. 170. Rev. Paton, AJTh 23, 220-5.
- 1560. H. J. D. Astley. *Survivals of primitive cults in the O. T.*, Int. 15, 90-7 and 206-15.
- 1561. G. A. Barton. *Poles and Posts (Canaanites and Hebrews)*. ERE 10, 94.
- 1562. — *Possession (Israel)*. ERE 10, 134-5.
- 1562a. K. Beth. *Noch einiges zum ägyptischen Neter*. ZAW 38, 87-104.
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- 1593a. G. Hoffmann und H. Gressmann. *Teraphim, Masken und Winkorakel in Ägypten und Vorderasien*. ZAW 40, 75-137.
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- 1598b. J. A. Kelso. *The water libation in the O.T.* Exp. 24, 226-40.
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- 1600a. — *Das jetzt brennende Problem der A. T. Religionsgeschichte*. NKZ 31, 298-312.
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- 1601a. — *Ist Jahwe im A. T. irgendwo als Untergott gemeint?* ZAW 40, 68-74.
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1632. V. Zapletal. *Der Wein in der Bibel. Kulturgeschichte und exegetische Studie*. Freiburg, Herder, 1920, pp. 80. Rev. Ginsburger, REJ 72, 109; Vincent, RB, 1921, 150; Synave, RSPT 10, 121 ff.

ALBRIGHT 1557 on the Elysian fields of the Semites. ALBRIGHT 1558 on Feigin 1583 says that the Mountain of the Gods and that of the shades were distinct at first. ALBRIGHT 1558a, compares with Egyptian and translates the form as a hiphil of *to be*. ALBRIGHT 1558b, on the Old Semitic goddess and her survival. ARNOLD does not believe that there was a solid ephod. There the text should be emended and read "ark." ASTLEY finds mystic cults in Ez. 8, Dt. 4, and Is. 65 and 66. BETH *versus* GRAPOW 1591a maintains that Elohim as a god par excellence is parallel to Neter. BLAIR illustrates his article with drawings. BUDDE *versus* ARNOLD 1559. BUSSE is not very clear on the evolution of the use of wine. CANAAN on the jinn of to-day. CANNEY 1568 finds early goat worship among the Semites. Poetry was goat song. Barley was goat-stuff. CANNEY 1569, Shaddai was a goddess of fertility. CANNEY 1570 on the real nature of the mal'akhim. CASPARI traces a growth of the El-Religion in Yahwism and says that the Covenant is not really an alliance but ruling by Yahwe. CHABOT and CLERMONT-GANNEAU study a new fragment of the Carthaginian ritual tariff. DE GROOT compares with Arabian and modern Palestinian rites. DESNOYERS writes an excellent survey of old prophetism of the nabis. DÖLLER, culture, manufacture, use of wine. DOUGHERTY shows that there is a class of Babylonian priests and priestesses answering

to the nethinim. DUSSAUD 1578 emphasizes Canaanite influence on Hebrew ritual. DUSSAUD 1578 shows that Adonis was at first a forest god represented by a pole. ELHORST tests Hölscher's theory of D and Josiah's passover. FARBRIDGE, a good, but often uncritical collection of material lending itself to symbolism. FEIGIN finds four meanings, hero, altar, place of sacrifice, and image of god. He connects it with worship of the dead. FELDMANN surveys patriarchal religion. FRAZER 1585 in French translation with some revision; a good study of Canaanite religion, of sacred poles and stones, but also much that is romantic guess work. FRAZER 1586, a series of collections of rites similar to certain features of Hebrew religion, written in the incomparable style of the *Golden Bough*, with the same artistic, and not necessarily accurate, point of view. GODBEY 1587 shows limitations of Semitic and Hebrew scholarship and its bearing on religious conceptions. GODBEY 1588, an excellent criticism of W. R. Smith's Sacramentarian view of sacrifice and a study of sacrifice at Semitic weddings. GOWEN on FRAZER 1586. GRANT 1590, enlarged edition of his *Peasantry of Palestine*. GRANT 1591 studies various ways to learn Yahweh's mind. GRAPOW opposes Beth's thesis in ZAW 36, 129-86. GRIMME on the means of divination. HAUPT shows that fat as the food of the Gods went into smoke which the Gods drank. HOFFMANN thinks that Moses wore a ritual mask and makes a thorough study of the teraphim. JACOB shows (pp. 154-66) that the sabbath has nothing to do with the moon and that it is not Babylonian, but that the meaning of is "fulness." JAUSSEN 1596 describes religious survivals in the festival of Saint Elijah especially the hair-offering and fertility rites. JAUSSEN 1596a on Palestinian belief in the evil eye. JIRKU finds the Baal of Lebanon in KBo I and studies the magical meaning of clothing. JOÜON explains as a compound of the negation *beli* and *ya'al* whose meaning is not certain. It is not abstract but concrete and became a proper name. KELSO shows that the rite at first animistic became one of penance. KENNETT finds that sacrifice was based on fear. KÖNIG claims that the "popular" religion of Israel was artificially built up by scholars, largely of erroneous material and its value was exaggerated. Yahwe was never a subordinate God (1601a). The question of the religion of the patriarchs is a burning one (1600ab). KOHLER declares the Kenite theory absurd. Yahweh was a storm deity. The avoidance

of his name is exilic. LICHTENSTEIN finds that *nepes* is in relation with blood and means life, before J and E. In J, E and prophets before Jeremiah it means passion, as a vital force of the body. After Jeremiah it means person. LOISY reviews DUSSAUD 1578, criticizes his theory of sacrifice and his identification of Hebrew sacrifice with those in Marseilles tariff. One might perhaps compare Phoenician with pre-exilic sacrifices, not with the post-exilic system. LUCKENBILL finds that the form was Yahu or Yah. The testimony of the Mesa stone was misunderstood. The form Yahweh is not authentic. The older form may have been Yahaun. MARTINDALE, a clever criticism of Frazer, pointing inaccuracies. MASTERMAN 1607 describes the annual festival at the tomb of Rabbi Simeon ben Yokhai. MEDEBIELLE sees in the sacrifice a present and an homage to God. Blood is the soul itself; one expiates by a mystical substitution signified by the *semikah*. There is no worship of the departed (pp. 145-7), no totemism (pp. 148-51). MEEK says that Yahweh was originally a tribal God of Judah. The Levites were his missionaries. The prophets developed away from the priesthood. MEUNIER on FRAZER 1586. MORGENSTERN says that Yahweh was not a volcanic god. He contrasts nomadic and Canaanite culture and shows that certain rites have been preserved in Talmud. NIEBUHR on the Sanctuary of Gilgal, based on Sellin. NIELSEN emphasizes importance of South Arabian religion for an understanding of Hebraism. OESTERLEY, comparative study, especially good in Hebrew religious dancing. OFFORD shows again that Yahweh was a mountain deity. ORFALI illustrates the ark with parallels. PETTAZZONI shows that Yahweh was a sky god. PFEIFFER compares the cherubim with the Assyrian *kuribu*. PILCHER studies the covenant rite of passing between the victims. PLESSIS makes an exhaustive study of the worship of the Goddess. RADIN finds as allusion to a Dioysiac rite. SAINTYVES, comparative method. SALMEN on survivals. SAYCE finds the scapegoat in an unpublished Hittite text. SCHMIDT compares with some well known Assyro-Babylonian reliefs. SELLIN shows influence of Moses. TOOLEY on "spiritualist" manifestations. TORCZYNER studies the ark. He explains Yahweh as the "roarer" (Wahwah). VASSEL 1626 important data on Carthaginian religion. VASSEL 1626a says that Molok is MLK with the vowels of Toebah. Calls attention to the discovery of a tophet at Carthage. There, the names of Tamt

and Baalhammon were tabu like Yhwh. VENETIANER, a fanciful derivation from *ilu* I M. VÖLTER compares Yahweh with Sôpd, god of the wilderness and the form of the name itself to Khepera. WENSINCK 1630 connects with sun worship. WENSINCK 1631 on the fountain of life. ZAPLETAL, a good study of viticulture and of the ritual use of wine at the passover. Cf. also Baldensperger 503 on modern feasts and processions; Vernes 792 for Urim and Thummim; Scheffelowicz 592 on the sacrifice of the red cone; Thackeray 132 on the evolution of festivals from their pagan origins; Flight 1720 on nomadic religion; Elhorst 602, 603; Leidecker 399; Hölscher 646a on sacred prostitution; Bruston 745 on Boaz as a name of Yahweh; MAYNARD 718 on Belial.

### e) Prophetism

- 1637. H. C. Ackerman. *The principle of differentiation between "the word of the Lord" and "the angel of the Lord."* AJSL 37, 145-9.
- 1638. W. W. Graf Baudissin. *Zur Entwicklung des Gebrauchs von 'Ebed in religiösem Sinne.* Budde, Festschrift, pp. 1-9.
- 1639. G. Heinisch. *Das „Wort“ im A. T. und im alten Orient.* Münster, Aschendorff, 1922, pp. 52.
- 1640. R. H. Kennett. *The conflict between priestly and prophetic ideas in the Church of Israel.* Int. 14, 104-15.
- 1641. E. König. *Die messianischen Weissagungen des A. T.* Stuttgart, 1923, pp. 374. Rev. Staerk, OLZ 27, 31-2.
- 1642. C. Lattey. *Ruler worship in the Bible.* Ir. Quart. Rev. 14, 238-57.
- 1642a. W. F. Lofthouse. *"Thus hath Jahveh said."* AJSL 40, 231-51.
- 1643. J. M. P. Smith. *Southern influence upon Hebrew prophecy.* AJSL 35, 1-19.
- 1644. — *Traces of Emperor-Worship in the O. T.* AJSL 39, 32-9.
- 1645. J. Szeruda. *Das Wort Jahwes. Eine Untersuchung zur israelitisch-jüdischen Religionsgeschichte.* Lodz, Manitus, 1921, pp. 95. Rev. Aeschmann, RHPR 3, 387-8; Proksch, TLB 45, 54-5; Synave, RSPT 11, 144-5.
- 1646. A. Vaccari. *Babilonismo e Messianismo.* La Scuola Cattolica, 1922, 403-22.



ACKERMAN differentiates the angels as phenomenal beings from the word which is noumenal. BAUDISSIN shows that in religious sense the word meant pious man before D, and after Ezekiel, the people of Israel. HEINISCH compares with the word in Babylonian hymns. KENNETT says that D ignores sacrifice. The bulk of the nation was Canaanite. Josiah's reform was a necessary compromise. KÖNIG, a thorough study of messianism, completing 1521. LATTEY studies ruler worship in Daniel 6 and Wisdom 14, 16-7. LOFTHOUSE shows that prophets differed from mystics and ecstasies. SMITH 1643 studies Egyptian parallels and religion in the South. SMITH 1644 finds traces of ruler worship in messianism. SZERUDA finds three aspects of the word, instrument of revelation, cosmico-physical power, divine hypostasis. VACCARI studies the astronomical aspect of messianism in Babl. and contrasts with true messianism. For a complete survey of prophetic religion one should also refer to the section on prophecy (general) (Nos. 800 to 1081) and especially Hänel 813, Hertzberg 815, and Marti 831.

#### f) The Iranian Influence

1650. A. Carnoy. *L'idée du « Royaume du Dieu » dans l'Iran*. Museon 34, 81-106.  
 1651. G. W. Carter. *Zoroastrianism and Judaism*. Boston, Badger, 1918.  
 1652. J. Scheftelowitz. *Die altpersische Religion und das Judentum*. Gießen, Topelmann, 1920, pp. 250. Rev. (anon.), RB 32, 151 ff.; Strack, TLB 43, 337-8.

CARNOY says that the "Kingdom" is a Zoroastrian adaptation of the indo-iranian Kshatra of Asura-Varuna. Lagrange would therefore be wrong in believing that the "Kingdom" idea is older than Zoroastrianism. CARTER's book has little scholarly value. SCHEFTELOWITZ is not very thorough. He stresses the independent evolution and still finds in second Isaiah a polemic against Persian dualism. Cf. also Göttberger 1697.

#### g) Early Judaism

1655. I. Abrahams. *Symbolism (Jewish)*. ERE 12, 143-4.  
 1656. — *Sects (Jewish)*. ERE 11, 332.  
 1657. — *Sanhedrin*. ERE 11, 184-5.  
 1658. S. Angus. *Zealots*. ERE 11, 849-55.

- 1658a. G. Batault. *L'exclusivisme juif*. Merc. de France 146, 18-54.  
 1658b. — *Le Judaïsme et l'esprit de révolte*. Ibid. 146, 622-63.  
 1658c. P. Billerbeck. Cf. Strack 1703.  
 1659. K. Bornhäuser. *Die Gebeine der Toten. Ein Beitrag zu dem Verständnis der Anschauungen von der Totenauf resurrection zur Zeit des N. T.* Gütersloh, Bertelsmann, 1921, pp. 58. Rev. Laible, TLB 43, 321-8.  
 1660. W. Bousset. *Der verborgene Heilige*. Arch. f. Rel. Wiss. 21, 1-17.  
 1661. G. K. Box. *Scribes and Sadducees in the N. T.* Exp., 1918, XV, 401-11; XVI, 55-69.  
 1662. — *Who were the Sadducees*. Exp., 1918, XV, 19-38.  
 1663. — *Sadducees*. ERE 11, 43-6.  
 1664. A. Büchler. *Types of Jewish-Palestinian Piety*. London, Jewish College Publication No. 8, 1922.  
 1665. F. C. Burkitt. *Memra, Shekinah, Metatron*. JQR 24, 158-9.  
 1666. A. Causse. *La propagande juive et l'hellénisme*. RHPR 3, 397-414.  
 1667. L. Cerfaux. *Influence des mystères sur le Judaïsme alexandrin avant Philon*. Museon 34, 29-88. Rev. L(agrangé), RB 34, 150-2.  
 1669. A. Duff. *The rise of the title Messiah*. Exp., 1923, XXIV, 205-15.  
 1670. B. S. Easton. *Self-baptism*. AJTh 24, 513-8.  
 1671. — *Jewish and Early Christian ordination*. ATR V, 308-19; VI, 285-95.  
 1671a. — *A valuation of Hastings ERE (O. T. and Judaism)*. JR 3, 68-70.  
 1672. F. J. Foakes-Jackson and K. Lake. *The Beginnings of Christianity*. Vol. I, Prolegomena I. *The Jewish, Gentile, and Christian Background*. London, Macmillan, 1920, pp. 491. Rev. Zeitlin, JQR 14, 118-32. Cf. Montefiore 1692 and Moore 1697, 1698.  
 1673. M. Gaster. *Sacrifice (Jewish)*. ERE 11, 24-9.  
 1674. — *Transmigration (Jewish)*. ERE 12, 435-40.  
 1675. L. Ginsberg. *The religion of the Jews at the time of Jesus*. Hebrew Union Coll. An., 1924, 307-21.  
 1676. M. G. Glazebrook. *Hebrew Conceptions of Atonement and their influence upon early Christian doctrine*. JTS 20, 109-20.

1677. J. Göttberger. *Die göttliche Weisheit als Persönlichkeit im A. T.* Münster, Aschendorff, 1919, pp. 79. Rev. Staerk, TLZ 45, 292; Synave, RSPT 10, 115-6.
1678. R. T. Herford. *The fundamentals of Religion, as interpreted by Christianity and Rabbinical Judaism.* HJ 21, 314-26.
- 1678a. — *The Pharisees.* New York, Macmillan, 1924, pp. 248.
- 1678b. H. Hirschfeld. *Priest, priesthood (Jewish).* ERE 10, 323-5.
1679. H. Höpfl. *Das Chanukafest.* Bibl. 3, 165-79.
1680. M. D. Hussey. *Origin of the name Pharisee.* JBL 39, 66-9.
1681. S. Israel. *Intorno all'origine della Setta dei Sadducei.* Religio II, 1-22.
1682. K. Kohler. *Jewish theology systematically and historically considered.* New York, Macmillan, 1918, pp. 518. Rev. Barnes, JTS 20, 184-5.
1683. — *Shema Yisroel. Origin and Purpose of its daily Recital.* Journ. of Jew. Lor. a. Phil. 1, 255-64.
- 1683a. K. Lake. Cf. 1672.
- 1683b. A. Lemonnyer. *La déesse Anath d'Éléphantine.* RSPT 9, 581-8.
1684. I. Levi. *Le ravissement du Messie à sa naissance.* REJ, 1922, 113-26.
1685. H. M. J. Loewe. *Worship (Jewish).* ERE 12, 804-7.
1686. J. E. McFadyen. *The spirit of early Judaism.* ET 32, 228-31; 277-80; 312-16.
1687. D. S. Margoliouth. *The Messiah.* Exp., 1923, XXIV, 1-21. Cf. Duff 1669 and Mozley 1700.
1688. A. Marmorstein. *The doctrine of merits in old Rabbinical Literature.* 1920. Rev. Cook, JTS 23, 332-3.
1689. — *Eine unbekannte jüdische Sekte.* TT, 1918, 92-122.
1690. E. Meyer. *Ursprung und Anfänge des Christentums.* Stuttgart, Gott'sche Buchh. Rev. Zeitlin, JQR 14, 111-18.
1691. A. N. Modona. *La vita pubblica e privata degli Ebrei in Egitto nell'età ellenistica e romana.* Florence, 1922.
1692. C. G. Montefiore. *The spirit of Judaism.* In Foakes-Jackson-Lake 1672, pp. 35-81.
- 1692a. — *The O. T. and after.* London, Macmillan, 1923, pp. 612. Rev. Barnes, JTS 25, 439-41. Cf. also ET 34, 494.
1693. J. A. Montgomery. *The religion of Flavius Josephus.* JQR 11, 277-305.

1694. G. F. Moore. *Christian writers on Judaism*. HTR 14, 197-254.  
 1695. — *Intermediaries in Jewish Theology, Memra, Shekinah, Metetron*. HTR 15, 41-85.  
 1696. — *Recent books on Judaism*. HTR 16, 104-8.  
 1697. — *The rise of normative Judaism, I. To the reorganization at Jammia*. HTR 17, 307-73.  
 1698. — *Nazarene and Nazareth*. Pp. 426-32.  
 1700. A. D. Mozley. *Jewish Expectations as to the Date of Christ's coming*. Exp., 1923, XXIV, 238-40.  
 1701. J. P. Naish. *The Semitic Background of the Gospels*. Int. 19, 289-97.  
 1701a. E. J. Pilcher. *A Samaritan Periapt*. JRAS, 1920, 343-6.  
 1702. J. J. Price. *Shekinah*. ERE 11, 450-2.  
 1703. H. L. Strack und P. Billerbeck. *Kommentar zum N. T. aus Talmud und Midrasch*. 2 vol., 1922, 1924, pp. 1063.  
 1703a. M. Weber. *Das antike Judentum*. Pp. 449. Rev. Meinhold, DLZ, 1922, 720-6.  
 1704. I. F. Wood. *A Samaritan Passover Manuscript*. JBL 40, 159-61.

This section of our bibliography partly covers other fields of study (N. T. and Judaism) and cannot therefore be complete. BORNHÄUSER deals with pharisaism and the resurrection. BOUSSET gives many instances of Christian and Jewish saints who disappear as soon as their greatness is discovered. Box 1662 *versus* Segal in Exp., Feb. 1917. BÜCHLER, on pious men between 70 B.C. and 70 A.D. BURKITT endorses. Moore 1695. CAUSSE shows the philanthropic transformation of Yahweh in Sybilline Or. and Wisdom Lit. CERFAUX traces influence of Egyptian mysteries especially in mystic doctrine, mystic names, and the new mystic character of Abraham and Moses. DALMAN on Judaism in time of Christ. DUFF on MARGOLIOUTH 1687 would call attention to the Psalms of Solomon especially to Ps. 17. EASTON 1670 on self-baptism of proselytes. EASTON 1671 on the organization of synagogue officials. FOAKES-JACKSON and LAKE study varieties of thought and practice in Judaism (pp. 82-136), the dispersion (pp. 137-68), the zealots (pp. 421-5), the Slavonic Josephus (pp. 433-5), and the differences in legal interpretation between the Pharisees and Sadducees (pp. 436-8). The work is of fundamental value. GINSBERG thinks that the importance of apocalyptic literature should not be

overstressed but should be considered only as part of the Jewish literature as a whole. GLAZEBROOK finds in N. T. three inconsistent views of the atonement, all derived from the O. T. plus the mystical views of Paul and John. GÖTTESBERGER finds no Babylonian, Egyptian, Persian, or Greek influence in the development of Wisdom as a personality. There is a human tendency to hypostatize divine attributes which worked in Israel, when polytheism gave way before monotheism. HERFORD finds that in both systems religion is an effective desire on the part of man to be right with God, on the basis of the same fundamental facts. HÖPFL on the origin and historical development of Chanukah. Miss HUSSEY finds that pharisaism began as a name of opprobrium. KOHLER 1682 is an excellent textbook showing real knowledge of pseudographs as well as of biblical and rabbinical literature. KOHLER 1683 takes issue with Moore's statement that there were various forms of local Yahweh (Hist. of Rel. II, 23) and shows that the emphasis of the *Shema* was the stroke of true religious genius. LEMONNYER thinks that worship of Anath was brought into Egypt by the Hyksos. She had no real connection with Yahweh worship. LEVI shows that the talmudic story of the ravishing of the Messiah, which is at the basis of Rev. 12, is a popular deformation of a fragment of apocalypse where the Jewish community is a mother. MCFADYEN contrasts post-exilic with pre-exilic ages in the matter of attitude towards world order, future life, wisdom. MARGOLIOUTH thinks that there is no real messianism before the Christian era, not even in Josephus. The high priest was the Messiah. MARMORSTEIN 1688, an exhaustive study. This vicarious solidarity was even international and cosmic. MARMORSTEIN 1689 would make of Schechter's Zadokite document a work of the eleventh century. MEYER, a thorough study of history and religion between Persian times and Christ. MONTEFIORE thinks that Jews were full of zeal to make proselytes. MOORE 1694 surveys from early church times the Christian writers on Judaism, and gives an excellent criticism of Schürer, Weiss and Bousset. MOORE 1695 clears up many common Christian misconceptions. Memra and Shekinah have only at times a semblance of personality. Metatron is not a mediator. MOORE 1696 studies Bäck's 2nd edit. of *Wesen des Judentums* and Strack 1703, first vol. MOORE 1697 warns on critical aberration on P. MONTEFIORE 1692a, an excellent study of religious values.

MOZLEY on MARGOLIOUTH 1687 finds the key to the difficulty in Dan. 9, 24-7, the question of the date of the book having no importance in this matter. NAISH surveys mystic (or pietist), philosophical, and apocalyptic movements in early Judaism. PILCHER studies a bilingual text (Greek and Samaritan) which shows as intense monotheism. STRACK, a thorough study of the Jewish background of Gospel's, of fundamental value. The first part of Weber's work is on *Die israelitische Eidgenossenschaft und Jahwe*. See also, Thompson 305 on the Samaritans.

#### h) Ethical and sociological aspects of Hebrew Religion

- 1710. J. Abelson. *Slavery (Jewish)*. ERE 11, 619-21.
- 1711. G. A. Barton. *Suicide (Semitic)*. ERE 12, 38-9.
- 1712. G. Beer. *Die soziale und religiöse Stellung der Frau im israelitischen Altertume*. Tübingen, Mohr, 1919, pp. 47. Rev. Dalman, TLB 41, 66-7; Leipoldt, DLZ, 1922, 148-9; Nowack, TLZ 45, 172; Synave, RSPT 10, 119-20.
- 1713. A. Bertholet. *Kulturgeschichte Israels*. Göttingen, Vandenhoeck, 1919, pp. 294. Rev. Causse, RHPR 3, 386-7; Synave, RSPT 10, 103-6.
- 1713a. A. W. F. Blunt. *Israel before Christ. An account of social and religious development in the O.T.* Oxford Univ. Press, 1924, pp. 144. Cf. ET 35, 502.
- 1714. Edna M. Bonser. *How the early Hebrews lived and learned*. Macmillan, 1924, pp. 286.
- 1715. H. J. Cadbury. *National ideals in the O.T.* New York, Scribners, 1920, pp. 283. Rev. Ackerman, ATR 3, 153-4; Allis, PTR 21, 314-6; Mercer, ATR 4, 57; Sweet, BR 5, 625-9.
- 1716. M. E. Cady. *Education in the Bible; principles; practice and product of the Ancient Hebrew system, with applications to the problems of modern education*. Washington, Review and Herald Pub. Ass., 1923.
- 1717. E. Day. *Was the Hebrew monarchy limited?* AJSL 40, 98-110.
- 1718. J. Döllner. *Das Weib im A. T.* Münster, Aschendorff, 1920, pp. 84. Rev. Synave, RSPT 10, 120-1.
- 1719. A. Eberhalter. *Das Ehe- und Familienrecht der Hebräer*. Münster, Aschendorff, 1914. Cf. Anthropos 14/15, 621-3.

1720. J. W. Flight. *The nomadic idea and ideal in the O. T.* JBL 42, 158-226.
1721. Eva Gillichewski. *Der Ausdruck עם הארץ im A. T.* ZAW 40, 137-42.
1722. H. H. Gowen. *Were the Hebrews democratic?* ATR 3, 137-40.
1723. E. N. Haddad. *Blood revenge among the Arabs.* JPOS 1, 103-12.
1724. — *Methods of education and correction among the Fellahin.* JPOS 1, 41-4.
1725. H. W. Hertzberg. *Die Entwicklung des Begriffes מִשְׁפָּחָה im A. T.* ZAW 40, 256-87.
1726. J. A. Margoliouth. *Suicide (Jewish).* ERE 12, 37-8.
1727. J. A. Maynard. *The problem of the formation of character in the light of the history of Hebrew Education.* ATR 3, 228-35.
1728. — *A survey of Hebrew Education.* Milwaukee, Morehouse, 1924, pp. 85. Rev. Lods, RHPR 5, 84-6.
1729. S. A. B. Mercer. *Morals of Israel. Preprophetic Morals.* ATR 1, 24-41; 288-303.
1730. — *Early prophetic morals.* II, 126-40.
1731. — *Late prophetic and priestly morals.* III, 211-27.
1732. E. Merz. *Die Blutrache bei den Israeliten.* 1916. Rev. Caspari, OLZ, 1918, 83-4.
1733. C. J. Montefiore. *The O. T. and its ethical teaching.* HJ 16, 234-50.
1734. G. F. Moore. *The Am Ha Ares (the people of the Land) and the Haberim (associates).* In Foakes-Jackson, *Beginnings of Christianity.* Vol. I (No. 1672), pp. 439-45.
1735. A. S. Peake. *Brotherhood in the O. T.* London, Hodder, 1923, pp. 179. Rev. (anon.), ET 35, 99-101.
1736. M. Safi. *Mariage au N. du Liban.* Anthropos 12/13, 134-43.
1737. H. Schaeffer. *Hebrew tribal economy and the Jubilee.* 1923, pp. 206. Rev. Caspari, OLZ 26, 297-9.
1738. C. R. Smith. *The Bible doctrine of Society in its historical development.* Edinburgh, Clark, 1920, pp. 418. Rev. P. Gardiner-Smith, JTS 22, 290-2; D. E. Thomas, JR 1, 552-4.
1739. — *The Bible doctrine of wealth and work.* Epworth Press, 1924, pp. 282. Rev. ET 35, 295-6.

1740. C. R. Smith. *The Bible and Animals*. ET 35, 89-91.
1741. J. M. P. Smith. *The moral life of the Hebrews*. Univ. of Chicago Press, 1923, pp. 337. Rev. (anon.), ET 34, 495; Ackerman, ATR 7, 75-6; Mercer, JSOR 8, 38-9; H. P. Smith, JR, 1923, 656-7.
1742. M. Sulzberger. *The status of Labor in Ancient Israel*. JQR 13, 245-302; 396-459. Reprint, Philadelphia, 1923, pp. 127. Rev. (anon.), ET 35, 303-4; Mercer, JSOR 8, 221-2; ATR 7, 337.
1743. F. H. Swift. *Education in Ancient Israel*. Chicago, Open court, 1919. Rev. Mercer, ATR 3, 84-5; Grossmann, JQR 13, 521-3.
- 1743a. S. T. Tucker. *The evolution of the democratic element in the O.T.* Toronto, 1923, pp. 60.
1744. M. Weber. *Das antike Judentum. Die Entstehung des jüdischen Pariavolkes*. Cf. 1703a.
1745. W. D. van Wijngaarden. *De sociale positie van de vrouw bij Israel in den voor-en na-exilischen Tijd*. Leiden, 1919. Rev. Löhr, OLZ 23, 271-2; Proksch, TLB 43, 50.

BEER, a popular study showing how Hebrew civilization was essentially masculine. BERTHOLET, development of culture, neglecting much non-biblical material, but better than Benzinger and Nowack. BLUNT, excellent illustrative survey. CADBURY describes the struggle and blending of political and social ideals. DAY shows how the necessity of working in harmony with the sheikhs limited the monarchy. DÖLLER shows that woman's place was rather important before the exile. Her sphere was the home. A good study of marriage, rejecting the matriarchate hypothesis. EBERHALTER also opposes ordinary evolutionary view, without following however the historico-cultural theory. FLIGHT makes a very thorough study of occupations, foods, clothing, shelter, social life, religion. ideals. Miss GILLISCHIEWSKI finds that the *amhaareš* were first, the people of a certain city, then the heathen or people of suspected ritual purity. GOWEN shows that epithet "democratic" has been loosely used. HADDAD 1724 on modern customs. HERTZBERG shows religious ethical development of the concept *mišpat*. MAYNARD 1727 emphasizes abiding value of Hebrew education. MAYNARD 1728 surveys ideals, aims, methods, and results of it. MERCER classifies and appreciates material bearing on ethics. HADDAD 1723 and MERZ



on blood revenge. MOORE maintains current conception of *am ha areš*. PEAKE, John Clifford lectures for 1923. SAFI, ceremonies, and special clothing at weddings in North Lebanon. SCHAEFFER, a thorough study in the line of his previous work. C. R. SMITH 1738 finds five social periods from the Bedouin stage to Christianity. C. R. SMITH 1739 shows also historical development and compares with modern conditions, although no cut and dry solutions may be offered. C. R. SMITH 1740 deals with the Hebrew treatment of animals. J. M. P. SMITH has written an excellent textbook on Hebrew ethics. SULZBERGER's work is thorough, more especially his study of the *ger* (conquered inhabitant), as a great labor force, gradually assimilated. SWIFT, an excellent study of Hebrew education. WIJNGAARDEN makes a good study of marriage customs. Cf. also Bittenweiser 1263a on blood revenge.





